

The University of Chicago

CHRISTIAN HIGHER EDUCATION
IN CHINA

CONTRIBUTIONS OF THE COLLEGES
OF ARTS AND SCIENCES TO
CHINESE LIFE

A PART OF A DISSERTATION SUBMITTED TO THE
FACULTY OF THE DIVISION OF THE SOCIAL
SCIENCES IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

INTERNATIONAL RELATIONS

1934

By

J. DYKE VAN PUTTEN

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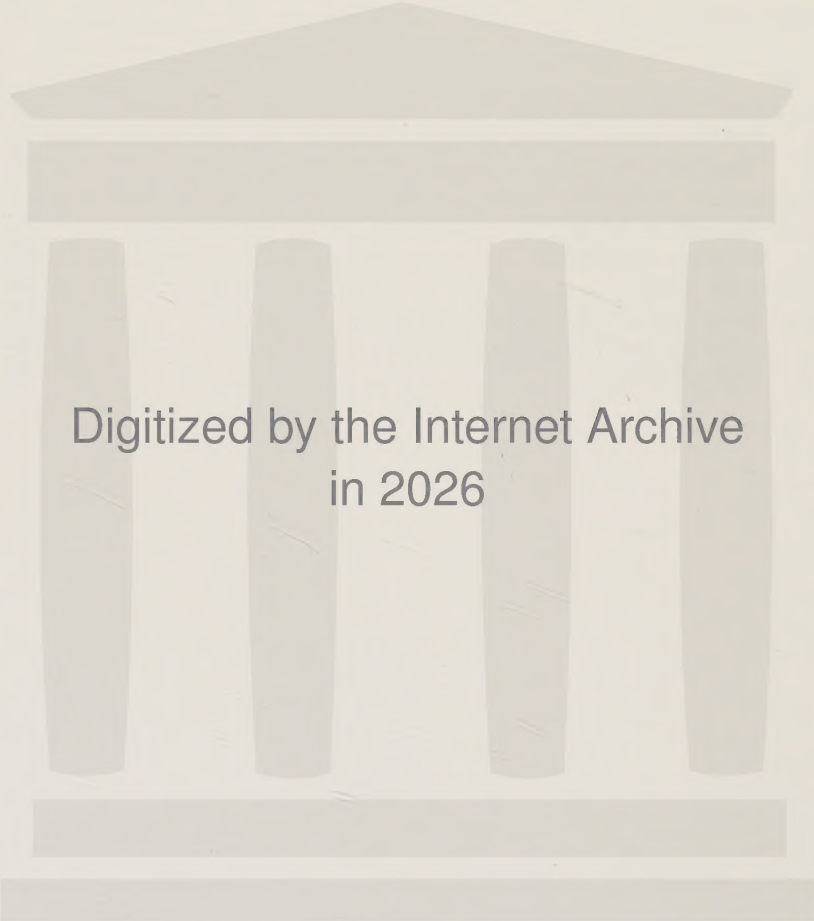
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INTRODUCTION

A visitor to China, able with the aid of a supernatural "bird's eye" to view the whole country at a glance, would be struck by the great number of Christian colleges and by their strategic locations in large student centers. They are found in and about Shanghai, the eastern gateway of China; at Chengtu, two thousand miles inland under the eaves of Tibet, the roof of the world; south of the mountains in the populous delta of Canton; on the outskirts of Peiping, the old northern capital; in Wuchang, the geographical center of the country and a great industrial metropolis; in the capital cities, centers of vast rural populations, in the provinces of Chekiang, Fukien, Hunan, and Shantung.

Probably everyone who has had the experience of living in a foreign country has on returning to his homeland been impressed with the great lack of understanding, on the part of otherwise intelligent people, of the customs, institutions, and daily life of those who live under a different flag. Misapprehensions seem particularly prevalent with regard to the higher educational work of missionaries in China. While much information is now available about the Christian colleges, that portion of it which comes to the attention of the general public is often in a sense misinformation, incorrect in emphasis, and misleading because unaccompanied by historical and conditioning factors.

In an effort to give a broader and truer picture of the institutions of higher learning as conducted by the various Boards of Foreign Missions, the following account has been prepared. I have attempted to set forth both the record and an interpretation of the contributions made to Chinese life. Though statistical data are fragmentary on many aspects of Christian higher education in China, I have sought to base my interpretations wherever possible on concrete figures.

Many controversial points have been omitted, such as arguments for and against a correlated program for Christian higher education in China, the question of compulsory or voluntary religious instruction in the institutions, and the problem of registration with the Chinese Government under present regulations. Since these issues are still undecided, they should not be included in a discussion of the contributions of Christian higher education.

The Christian colleges were established during a period lasting from 1864 to 1927. They had their origin in the determination of the mission bodies to provide a leadership which would

hasten the day when the activities of the Christian movement should pass into the hands of members of the Chinese churches. It is owing to that foresight and to the splendid support which has been given to the colleges that, when the need for Chinese control came suddenly a few years ago, there were already in positions of responsibility in all departments of the Christian enterprise hundreds of trained and experienced men and women, with many others available for the positions suddenly vacated by missionaries. It was largely these men and women, products of the Christian colleges, who saved the church and its institutions in the crisis of 1926 and 1927, and it is upon them that the largest burden of responsibility for the future of the church in China now rests.

The Christian colleges in China have graduated over seven thousand men and women. Of those for whom records are available almost one-half are serving the church as ministers, teachers, and doctors in Christian institutions. Others give whole-hearted and generous service as lay workers, bearing their share in the financial support of the church and carrying the spirit of their training into public life, the professions and the business world.

The present generation is laying the foundations of a new China. It is impossible to over-estimate the influence which is being exerted during these critical years by the men and women who have caught in the Christian colleges the ideals of service and who are giving themselves to build it into the fabric of the new nation. No one interested in the slow and painful struggles by which mankind has lifted itself a little nearer to the goal of peace and happiness can fail to appreciate the significance of the contributions made by the Christian colleges to the life of China.

CONTRIBUTIONS OF THE CHRISTIAN COLLEGES TO CHINA
COLLEGES OF ARTS AND SCIENCES

SECTION ONE

FIELD OF EDUCATION

In the last few decades, and especially in the last twenty years, East and West have come closer together. Western science and literature and Western political opinions have profoundly influenced the thought of China. The old learning is a matter of history. Instead of memorizing the Chinese classics and writing comments upon them, the youths of China are absorbing the new learning and the new thought of the West. It is a perilous crisis when a nation swings free from its old moorings, social, ethical, and religious, as has been revealed to the world by the Soviet experiment during the last fifteen years. A most important factor contributing to a happy, though not entirely successful, result in the case of China is the influence of Christian higher education, that is, of schools conducted under management distinctively and avowedly Christian.

The educational system of China was entirely conservative and backward-looking, with recognition of no learning except that which was bound up in the ancient classics. The scholars trained in this system had their faces turned toward the past; by their study, devoted purely to the classics, they made fixed and sacred the moral attitudes and evaluations of the ancient order. They were proud of belonging to the group which ruled the nation and controlled the mind and behavior of the people; they were intolerant of any tendencies which might lessen the prestige and importance of the old system. Their attitude toward the civilization of the "barbarians," as all non-Chinese were called, was one of scornful superiority. In the early days of contact between the West and China, the attitude of the learned Chinese toward the Westerners was reflected in the imperial edicts which, whether toward the British King, American President, or Catholic Pope, revealed an exalted sense of superiority and utter scorn of the proposals and plans and education of the West.¹

¹John Quincy Adams, Memoirs (Philadelphia, 1875) XI, 30; W.S. Williams, Middle Kingdom (New York: Scribners, 1907) p. 438; Chinese Repository, XI, 274-289.

However, that "the old order changeth, giving place to new, is more than a poetical fancy, and gradually even the most conservative of Chinese officials were forced to recognize the fact. The story of the modification of the ancient, well defined, and rigid educational system is of special interest, involving as it does the entire history of the relations of China with the outside world.

The impact of the West upon the East which led to the challenge of the ancient educational system and consequent change of attitude on the part of the Chinese was felt in many ways. One of the earliest contacts was the military demonstrations by the foreign forces during the Anglo-Chinese War of 1839-42, and later by the combined forces of the French and English in the sixties. This show of armed strength forced China to realize at least dimly, though not fully until the end of the century, its own military inadequacies. As a result, its sense of security and superiority was given a rude shock and there developed a hesitation and a vacillation on the part of the rulers of the empire and even, to some extent, a giving way to the demands of the Westerners. Another nightmare which preceded and led to China's awakening was her defeat by the Japanese in the War of 1894. For centuries China had looked down on Japan as a contemptible country of dwarfs, and great was the astonishment and fear amongst the Chinese at Japan's overwhelming victory.

Another factor in this process of change was the growing contact between China and the West commercially. The net foreign imports of China in 1867 amounted to £ 23,109,914, while in 1905 they had grown to £ 67,065,119.¹ Exports of Chinese produce to foreign countries were valued in 1867 at £ 19,298,571 and in 1905 at £ 34,103,230.² This exchange of goods, and especially the interest in and demand for certain Western products, were subtle but powerful means whereby China was forced to realize that there were at least some aspects of Western civilization which were equal to her own.

A third factor, ultimately perhaps of the most significance, in breaking down China's traditional attitude and its old educational system was the Christian missionary. At the outset of the missionary educational experiment in China, a variety of influences automatically appeared. A primary necessity of the missionary

¹H.B. Morse, The International Relations of the Chinese Empire (New York: Longmans, 1918), II, 397.

²Ibid., p. 402.

educator was a school and physical plant. While equipping his new institution he added, perhaps, a water supply system, a workshop, a chapel, a garden, a library, a dwelling house with some modern conveniences. Each Chinese student who came into contact with the institution received some cultural instruction in the values of the various additions. The educator had to spend part of his time in learning the language, and in the process and for his own benefit he compiled dictionaries, formulated grammatical rules, translated books along with the Bible, wrote down songs. Later on, when he became more familiar with the language, stories, proverbs, text-books, and historical events were also translated into the language of the Chinese. As his work developed and the number of his students increased, he saw the need for native assistants and set about training a group of Chinese teachers. As they rose to a higher standard of culture, colleges were in turn developed to meet the need of this more highly trained group.

The early missionary educators had no settled policy but as they were able, they opened schools which were usually attended only by the poorer classes. This distinction came about because the character of the new schools made them unattractive to the traditional type of scholar. The missionaries of the nineteenth century made it abundantly clear that they attached small, if any, value to the Chinese educational system, and that they had no intention of adopting it in their educational plans, much less submitting to it. To be sure, along with the elements of Western knowledge certain Chinese literary works were studied in their schools, but no attempt was made to emphasize the classics as the most important subject matter of the curriculum. Consequently, their students did not have the hope of government office, the end of every student heretofore.

Hence it is not surprising that the missionaries contended with great difficulties and that for a long time their schools were tabooed. "Who are these barbarians?" asked the Chinese, "What kind of learning can it be that is not contained in the ancient classics?" The Chinese Christians, however, rallied around the new schools, and decided that their children should have an education based on the new learning. So the schools grew in number and in quality.¹ At the central mission stations in the walled cities, secondary schools were developed, colleges were founded, and plans for universities, uniting and crowning the educational work of many missions, were made.

¹J.C. Keyte, In China Now -- China's Need and the Christian Contribution (London, 1923), pp. 89-90.

Protestant missionaries are often said to have caused the revolution in Chinese culture and institutions which was so noticeable after 1897. That they had something to do with it is fairly clear. Undoubtedly they brought an extra load upon a decrepit and already overtaxed government. Undoubtedly, too, they helped to give currency to new ideas. What the missionary did was to help give direction to the revolution. He prepared leaders and communities who were ready to assist in the reshaping of China when the inevitable arrived. Because Christian groups and individuals existed and had become partly adjusted to Western ways before the general change began, the chaos and bewilderment were not as great as they would otherwise have been and readjustments could be made more quickly. Moreover, by bringing to China moral, religious, and intellectual factors of Western culture with which the Chinese could not otherwise have come into intimate contact, the missionary helped to determine the character of the new China. When in the succeeding decades the constructive elements in their old culture declined or collapsed, it was fortunate for the Chinese that foreigners were present who exemplified the ethical and religious values of the Christian faith. In spite of all their weaknesses and shortcomings, every Christian community, every mission press, every mission school, and every hospital was a center of influences of which China was to stand sorely in need.

In their general effect on the life of the country, the Protestant groups, although smaller, were more potent than were the Roman Catholic communities. That was probably in part because Protestant missionaries were from the countries which had the largest proportion of the foreign trade of China and whose language and ideas the Chinese were accordingly most inclined to adopt. But it was also partly because Protestants laid more emphasis on schools, colleges, medicine, and the preparation and distribution of literature, and had among their number men who sought to mold the life and thought of the nation as a whole. Certainly a large proportion of the leaders of the new China, especially its physicians, educators, and publishers, received their training in mission colleges at the hands of Protestant missionaries. It was but slowly, however, that the more enlightened officials, those in closest contact with foreigners, came to appreciate the importance of "Western learning."

It should not be thought that the old system of education in China was in every sense to be despised. It produced able men in China. The "modern side" in education, necessary though it is, has not produced in Europe men abler nor more polished than the old arts system in China. The system, though stereotyped and narrow, was neither more stereotyped nor narrower than the classical course in Europe or America of a century ago. For the immense

number of books the advanced Chinese student had to read in classics (including the commentaries), in history (of his own country only, for, of course, no other existed), in philosophy and belles-lettres were undoubtedly effective as mental calisthenics, and developed many really shrewd and cultured men.

All of the old system was smitten into fragments by a stroke of the Empress-Dowager's vermilion pencil, and since then literary scholarship has been at a discount.

"Tis true, 'tis pity, pity 'tis 'tis true."

The first shock to the old style of education came in 1898 when the unfortunate Emperor Kuang Hsu issued his famous edicts commanding the summary adoption of the Western system, already so effective in Japan.¹ For his temerity the Emperor was soon consigned by his powerful aunt to virtual imprisonment to the end of his days.

The second shock came in 1900, when that midsummer madness, the Boxer uprising, occurred, and the Imperial family had to flee from the wrath of the irresistible foreigner. On her return, the Empress-Dowager was in a submissive mood. In 1901 she issued an edict ordering that the provincial examination halls should be turned into colleges and that middle schools should be opened in each district.²

The greatest blow to the old system, however, came with the Russo-Japanese War. The success of the hitherto despised Japanese over a great Western power shook the old educational system of China to its very base. The great Viceroy, Chang Chih Tung, by his famous pamphlet, "Learn," which carried with it the force of his renown as a great scholar of the old school, stirred the whole of the literary class to a realization of the necessity for a complete change of the existing educational method.

The result was the issue of another decree by the Empress-Dowager abrogating entirely the old-time examination system and establishing a system of education which led to the introduction of a scheme of graduated schools, similar to the system of schools established by the missionaries.³

Let it be borne in mind that it was neither love for nor admiration of Western learning as such that induced this decree. Nor yet was it through any real desire for the people's advancement or welfare. It was based almost entirely on the necessity

¹Morse, op. cit., III, 133-146.

²Ibid., p. 416.

³W.E. Soothill, China and Education (London, 1912), p. 9.

for defending China against the rapacity of foreign nations and the strengthening of her forces to do the great things which Japan had done. For if Japan, with her 40,000,000 of people, could "speak with the enemy within -- and without -- the gate," could induce nations to withdraw their humiliating extra-territorial privileges, could even enter into treaties on equal terms with them, what ought not China to do with her 400,000,000! The so great humiliation of great China was intolerable. Where lay the remedy? It lay in education on Western lines, with a strong spirit of militarism beneath.

One must remember the mountainous difficulties which presented themselves on this sudden bouleversement. At first almost the only trained teachers to be obtained were those trained in mission schools and colleges -- mostly of American origin. There were no buildings, no apparatus, no books, no educational system except that developed by the missionaries, who, all honor to them, had evolved it through much difficulty and prosecuted their admirable work despite a lack of funds which was incredible.

That order was produced from such a state of chaos, that the machinery of education from kindergarten to university was put into operation, speaks volumes for the ability and energy of the Chinese. At the beginning of the century practically the whole of Western education as given in China was in the hands of the missionary societies, and the number of schools where a Western education was given under Chinese auspices was negligible. By 1930, according to the Ministry of Education, there were forty-five national, provincial, and private colleges and universities. There were 33,000 college and 4,000 professional students in the government schools as compared with 3,239 college and 1,277 professional students in the Christian colleges. Thus by 1930 the government colleges had ninety-one per cent of the college and seventy-six per cent of the professional students.¹

In spite of the tremendous gains by the government colleges since 1900, the Christian colleges have continued to make their contributions, ever since the opening of the first Christian institution offering college grade work in 1890. The significant influences cannot be measured in actual figures nor statistically as the growth of customs receipts can be measured, or the increase of the population, but they can be cited as tendencies in one direction or another.

¹J.L. Stuart, "Education in the Nation's Life," The Chinese Recorder, LXIII (1932), 603.

The Christian educators were pioneers in introducing the modern type of education into China, and the colleges they founded are the parents of all the modern institutions of higher education now found in the republic of China.¹ The pioneer spirit has persisted and even today the system as a whole is characterized by an abundant vital energy, a certain amount of daring, a willingness to explore new regions and to develop and extend the work. Along with this spirit there has developed the distinctive trait of stability through discipline. The colleges have lived through all kinds of storms and experiences and have weathered them successfully.² When transformations and transitions were common when the educational work under the government was subjected to the ups and downs of politics, Christian colleges stood out in clear contrast.

In addition to the characteristics of a pioneer spirit and steadiness, the Christian colleges have stood for efficiency. If measured by the latest standards of educational theory and practice, or if contrasted with certain of the institutions in America which are financed by large endowments, some of the colleges in China cannot be considered up-to-date. But if they are compared to institutions in Europe or America corresponding in size, financial backing, and educational standards, a great similarity is found between the institutions of the West and the Christian colleges of China. In order to appreciate fully the work of the latter they should be compared not only with institutions of the present day in Europe and America, but with other colleges and institutions which may have been in existence in China. Then it is seen that for many years the Christian colleges were the only colleges in China and, moreover, until recently the only institutions giving college work of a superior type. Not all of them have adopted the best educational procedure, nor have they carried on their work with a constant application of tests for efficiency. The reason for it lies in the fact that they have had to meet the special needs of a country without any definite system of education, and where advanced modern training was altogether

¹W.N. Brewster, The Evolution of New China (New York: 1907) p. 85; A.L. Warnshuis

lacking. But it is evident that every dollar spent is made to do as far as possible. It is comparatively easy to find the weaknesses of the Christian higher educational institutions but when one has worked with them, studied their problems, and is acquainted with the details of the system under which they must work, criticism is generally replaced by surprise at the volume of work accomplished. Investments made by the people in the West in Christian education in China usually brings full returns, in terms of work done and of benefits received by those who come to study.¹

One of the outstanding contributions of Christian higher educational institutions has been their example of good discipline.² Missionaries who are engaged in the educational work are usually people of strong character and religious convictions. Their convictions show themselves in a strict discipline of life, often rigid and even puritanical. Especially the old regime of missionary educators believed that hard work, little amusement, obedience to authority, a keen sense of duty and unswerving regularity in set routine were the outstanding features of life and they carried their ideals into their administration of the colleges.

In recent years, as in the past, the students in China have been an important factor in forming public opinion, and a coercive force in regulating some of the policies of government. When militarism, combined with foreign intrigue and ruthless ambition of a few strong leaders dominated politics, the students, especially the young and inexperienced, organized themselves in order to make their voices heard. The student movement has played a large part in the remaking of the country. In 1919, cabinet members who were unfaithful to their offices were removed through student-organized protests, when no other forces dared speak out.³ Such successes naturally encouraged students to use their influence further. The tendency for students to organize and to fight against authority from this time on extended its scope, sometimes, unfortunately, in the wrong direction. Just here a clear-cut division came about between the students in Christian colleges and those in government institutions. While the former were found to be more amenable to the accustomed discipline, the latter were under no restraint of any kind. Hence their obedience

¹F.L. Stevens, "Education, the Only Hope for China." The Far Eastern Review, Sept. 1923, p. 581; T.T. Lew, op. cit., pp.10ff.

²W.W. Davis, Report to Laymen's Mission Inquiry Committee (Peiping, China, 1931). Unpublished report.

³H.B. Morse and H.F. MacNair, Far Eastern International Relations (Cambridge, Mass: Houghton Mifflin Co., 1931) p. 611.

to authority, simply because it was authority, became rarer and rarer. Orders by those in control and even commands by the highest authorities were often answered with disobedience. It has not been rare to hear of students succeeding in their organized efforts to have professors or presidents changed or removed from office in government institutions. Refusal to take examinations or to do regular work became an almost every-day occurrence.¹ Student movements became student strikes. That discipline in government institutions was a discarded word is not far from the truth. Christian colleges, however, although in the midst of these movements, were not seriously affected by them and, in fact, were a stimulating example for good to others.² Those in authority in the Christian colleges were not hampered by the great evils of China, -- nepotism, favoritism, the "squeeze" system, and the dread of giving offence, but were in a position to conduct their institutions with hardly any interruptions until the trouble of 1927. Of course, where a new national government and a new set of universities are growing up together and both are the expression of the same forces stirring within young China, it is perhaps too much to expect that the universities would be given a free hand to develop as they should. It is a great handicap, however, when the administrative personnel and even the teaching staff to some extent are changed whenever a new political regime comes into power. In such a situation political expediency determines educational policies, two conditions which never will develop a sound and worth-while university system. Thus the discipline of the Christian colleges and their freedom from governmental control are in striking contrast to the utter lack of discipline and active interference of the politicians in the government institutions.

The transference of educational ideals and methods from the West met with China's readiest approval, as the Chinese believed ardently in education. A glance at the general educational system of contemporary China shows that it is in many ways similar to the American system. The similarity is due in great part to the influence of American educators who dominated the mission college faculties. The ideals and aims adopted in the various schemes for public education and especially the outline of the educational system promulgated by the government of China in 1922 impresses one with its resemblance to the principles characteristic of education in America.³ If an examination is made of the literature

¹T.T. Lew, op. cit., pp. 10 f.

²Bishop F.R. Graves, "The Future of China Missions," North-China Herald, June 11, 1927, p. 488.

³H.S. Galt, Chinese Social and Political Science Review, XIII (January, 1929) 12-29.

of education produced in China during the last fifteen years, one will again be struck with the predominance of the American influence.¹ To such a degree is China indebted to America for her educational aims that one English educator, long resident in China, has recently asserted, "that for practical purposes the educational system of China is controlled and guided from Columbia University."²

The question arises as to the reason for this situation. China herself, unfortunately, long ago reached a condition where she could not expand or radiate her power. The imperial power came up against dynamic forces which not only denied this cultural expansion, but added insult to injury by convicting it of inferiority, or at least of inefficiency. The West plainly showed that she attached no value to the Chinese system of education, and had no intention of adopting it in any particular, much less submitting to it. Pride gave way to disillusionment, and to the realization that the East must conform to Western thought or perish. China, then, a great nation, at present suffers from the fact that her civilization and culture are neglected, and not esteemed in any high degree, except as curiosities. She has become attached to traditions the world now passes over. Her culture at present, like the silver basis of her currency, has no world value. She is bound, therefore, to look to the West for guidance and instruction in order to secure a knowledge of those factors which will bring her into line with Western development. Western nations, always eager to expand their power and always willing to communicate their own ideas of national development, were only too glad to seize the opportunity and privilege thus extended. England has done much through her commerce and her missionaries to teach British ways. The French likewise through the devotion of their missionaries have done much to extend the religious grip of the Roman Catholic Church, although the Chinese, on the whole, are not susceptible to religious influence.

It remained for the American missionary educators to discover, perhaps by chance, certainly not by definite planning, the most effective method of approach to the Chinese mind. Other European missionaries made Western secular knowledge the peg on which to hang religious teaching, whereas the Americans made religious teaching the peg on which to hang secular knowledge, for like most Americans, the mission educators were imbued with the firm conviction that the economic salvation of the world lies in raising its educational standard.

¹Ibid.

²L. Forester, "America and China" London Quarterly, CLV (1931) 164.

The excellent start that the missionaries had made in founding Christian colleges, together with the good-will of China built up by America through the return of the Boxer Indemnity, prepared the Chinese mind, not for the ready reception of the moral and religious teachings of the West, but for the acquisition of Western scientific thought, which it both feared and valued.¹ The missionary educators seized the opportunity at the critical time and supplied an educational need at the precise moment when China as a nation was making her first conscious contacts with the Western intellectual world. The education brought by the missionaries bridged the gap of the fearsome passage from the old literary culture to that regime of efficiency which modern conditions require. The American missionary societies threw a considerable part of their great resources into the educational work, and have been able to give a bias to the Chinese educational system which is probably destined to last for many years. By a stroke of genius and imagination, the missionaries from America delivered the intellectual goods at the opportune moment, and China welcomed this invasion and this form of conquest, for the Oriental system of thought had proved inadequate in face of the changed situation.

Another reason why China accepted the American influence in her educational system is the fact that Young China and America are both revolutionary, or, to put it less violently, both seek to challenge tradition, and to question the age-long conventions. The United States in origin and growth is a reaction from, and a protest against, the cramping and restrictive social systems of Europe. Young China seeks for sympathy and co-operation in the fight it is making against the crusted conservatism of the past. America is a country of pioneers, seeking to master and bend the physical environment to its will and its needs. This spirit is also carried into the social, political, and economic world, wherein nothing has existed long enough to be sacred. There is no need, therefore, for reverence. If a convention or a ritual is an obstacle to progress it is scrapped, for everything is on trial or is in the experimental stage. It is precisely this mental attitude towards life that appeals to the young Chinese student, who sees that the advance of China in the economic and political spheres has been barred by the dead hand of classical culture. It is not enough, however, to feel or to realize it; it is necessary to have the support of a powerful ally in defying and changing conditions. The American nation, through its missionary educators, supplies that comfort, and provides the necessary example, which

¹Ibid., p. 165.

has the further advantage of having proved materially successful. Would the Chinese student secure the same satisfaction in Europe? He would not. His conviction that salvation lay in change from the old accepted standards would be undermined rather than confirmed. He would probably find that there was more hesitation in departing from the old tried methods, and less inclination to trifle and experiment with matters affecting spiritual, mental, and moral growth. He would find a widespread belief that the ancients had found the key to life, and the notion that the noise and activity of the present generation was merely a method of concealing its inherent intellectual poverty. He would find that progress in Europe could not be marked day by day. He would therefore conclude that, as it produced no tangible results, Europe was stagnant. In short, he would find Europe insipid. Extreme conservatism on the one side has provoked extreme radicalism on the other, and so the student looks toward America through its agents, the missionaries, for inspiration. Of necessity, therefore, the Chinese student adopted the system of that country which was whole-heartedly behind his cause.

From the point of view of the League of Nations' Mission of Educational Experts the tendency of China to follow America's example in her educational system is much to be deplored.¹ To some extent it is doubtless true, for most missionaries in educational work realize only too well the defects in the American system of education as adopted by China. A considerable number of young Chinese intellectuals imitate the outward forms of American life without appearing to realize that Americanism springs from conditions which are peculiar to America, entirely different from those prevailing in China. At the same time it is obvious that the modernization of Chinese life cannot be effected independently of foreign models. That is why the new generation of intellectuals in China has been striving ever since the revolution to remodel the Chinese educational system in accordance with certain imported ideals. They found the American missionary educators, and the universities in America the most willing to help, for Europe was engaged in problems of her own. It is natural, then, that the Chinese student group and the education administrators leaned toward the American system.

The commissioners on the League mission pay a deserved tribute to the spirit of originality with which Americans have

¹The Reorganization of Education in China, The League of Nations Mission of Educational Experts (Paris, 1932), p. 25.

succeeded in adapting the culture of Europe to American conditions, but warn Chinese educators against superficial Americanization.¹ This is doubtless good advice, but one is liable to conclude that the recommendations made are more platitudinous than practical, more superficial than searching when one seeks to know what is meant by 'culture' and distinguishes between what is 'superficial' and what is penetrating in 'Americanization.' It is on underlying questions like these that the report of the Mission conveys the impression of a facile and wordy "viewness," rather than of deep insight or masterful conviction. The Mission was set a task of prodigious difficulty. Their time was short. They finished their work quickly. They got on well with the Chinese government. Two at least of their number are men of consummate power in the field of educational generalization. Their labors will not be fruitless. But their report is a romantic aspiration, not a blue-print plan.

In searching for the contributions which the education of the West has given to China, one finds that China has learned, to some degree, the spirit of investigation,² the value of applied science in the saving of human life, and its value in inculcating a scientific way of thought and a scientific approach to the manifold problems of life in the present day.³

The Christian college has also taught its students the fundamental importance of personality, the necessity of individual initiative in social and industrial life, the values and virtues of democracy, the deadening influence of mechanical bureaucracy.⁴

In studying the contributions which may be attributed to the training given in the colleges of Arts and Sciences, it appears that the teaching of English in a thorough manner has assisted many of its students to secure positions in commercial firms, and helped some of them to prepare for government service at home and abroad. Some have obtained a new conception of their own civilization by being given a basis of comparison between their civilization and that of the West. In addition, the study of English has encouraged many students to go abroad for continued study. Statistics show that 252 graduates of Christian colleges

¹Ibid., pp. 23-29.

²E.H. Hume, China, Yesterday and Today (New York: H.W. Wilson and Co., 1928) p. 166.

³H.F. MacNair, China's New Nationalism and Other Essays (Shanghai, 1926) p. 79.

⁴Paul Monroe, International Review of Missions, X (1921) 350; Miss Yi-fang Wu, "The Special Contribution of Christian Education," The China Christian Educational Quarterly, VI, No. 2.

were studying abroad in 1933.¹ The same table shows that 823 of the graduates, or a total of thirteen per cent, have entered the profession of business.

An important effect of Christian higher education in China has been one which is indirect and not measureable in statistical terms. From the American educators, very largely, came the impetus which has led to the wide-ranging developments of higher education throughout China, which in turn are leading China out of her life of isolation and introducing her to modern thought. The educational experiments of the missionaries stimulated the Chinese government to activity,² for the government of China was making but little effort to give enlightened education, and there was small demand for it on the part of the people. At the present day, however, the government has awakened to the need of higher educational institutions and has developed institutions in many parts of China. The strength of the Christian college in contrast to the government institutions has been that it has given real and thorough training to its students,³ and has done much to set the standards for many of the Chinese colleges in this regard, so that the Chinese institutions are now approaching the goal.⁴ In addition to initiating higher education, stimulating it, and setting its standards, the Christian colleges have been an outstanding example to the Chinese authorities in the manner of organization and in the greater degree of honesty and responsibility in administration.⁵

Statistically the result which can be most successfully measured as an influence of Christian higher education has been the number of graduates who have become teachers in the government and mission schools. In 1933 there were 1,075 or 17.4 per cent of the total number of graduates of the Christian colleges

¹E.H. Cressy, Christian Colleges in China, Statistics, 1932-33 (Shanghai, China), p. 26.

²F.L. Hawks Pott, "Contributions of the Christian Colleges to China," Educational Review (China), XVI (1924), 126.

³Dr. H. Bryan, Chefoo, Shantung-Unpublished Report to Laymen's Mission Inquiry, 1931.

⁴H.E. Liu, President, University of Shanghai, Unpublished Report to Laymen's Mission Inquiry, 1931; F. Rawlinson, Editor, The Chinese Recorder, Unpublished Report to Laymen's Mission Inquiry, 1931.

⁵F.L. Pott, op.cit., p. 126; C.A. Stanley, Cheeloo University, Unpublished Report to Laymen's Mission Inquiry, 1931.

employed in government and private schools, and 1,764 or 28.6 per cent employed as teachers in mission schools and colleges,¹ a total of forty-six per cent of the number of graduates who are employed in educational work in China. Thus the Christian colleges have been the means of supplying the Christian movement and government institutions alike with many of their foremost leaders in the field of education.²

More or less work in education (normal training) is offered in the Christian colleges and universities. However, only forty-six of the 809 students at Yenching in 1931 were majoring in that department, although about forty per cent of the graduates enter teaching positions. It appears that courses in education are copied closely from Western, especially American, colleges and universities. Much of it appears to be too highly specialized to suit Chinese needs, and to be isolated from Chinese conditions. In some cases numerous courses are offered and, if one may judge by the catalog descriptions, many of them overlap. The catalog of Shanghai Baptist College,³ which probably undertakes more work in education than any of the other Christian institutions in China, shows some fifty courses, many of which were technical and advanced. The courses in psychology, also copied from Western colleges and universities, appeared highly specialized in many of the Christian institutions. It is questionable whether Chinese students are ready for specialized courses in the fields of education and psychology during their sophomore and junior years, courses which are offered to graduate students in America and only after some years of preliminary work in these fields.

The facilities which Christian education affords, taken in conjunction with the training which an increasing number of Chinese students have received in foreign countries, has resulted in a growing force of well educated and highly qualified Chinese, prepared to devote their lives to the endeavor to raise China's national educational system to a level consistent with the ideal of a country in which the scholar has always held a high place.⁴ Many of these educationalists are prominent Christians, acknowledging a sincere debt of gratitude to the mission school or college in which they were first started upon the road of modern education; all are men of patriotic motives, fired with an

¹E.H. Cressy, op. cit., p. 26.

²R.S. Yu, "Has the Christian School any Future," China Weekly Review, August 23, 1930, p. 450.

³Catalog, Shanghai Baptist College, 1931.

⁴H. Balme, "The Future of Christian Education in China," International Review of Missions, XIV (1925) p. 347.

ambition to see their country able to care for its own educational system, without the necessity of relying permanently upon the assistance of foreign countries.¹ Substantiating this fact are the events of recent years in which the majority of Christian colleges and universities in China have elected Chinese educators as administrators.

Ibid., pp. 347-348.

SECTION II PUBLIC LIFE

Perhaps the most conspicuous and immediate consequences of Christian higher education in the sphere of Chinese public life have been revealed in the successive political uprisings and endeavors where the ideology is almost wholly Western. The amazing ease with which the apparently well-entrenched Manchu imperial regime was overthrown in 1911 was owing in large part to the dynamic spread of a great new idea, that of having a "people's country," a Chinese people's country. It was due to this fact that Dr. Sun Yat Sen achieved an almost bloodless victory and established the Republic of China, at least as a nation-wide concept, with little money and even less military strength.

In the spread and development of this idea the influence of the missionary educators was most potent. Chinese students were brought into illuminating contact with Western political ideas, especially those of the United States. This does not mean that the missionaries had deliberately disseminated propaganda in favor of American political institutions. They had unconsciously and inevitably exemplified liberal and republican conceptions to their pupils in a multitude of ways. American history was taught, the speeches of Abraham Lincoln were memorized, the American constitution was studied,¹ and the revolutionary ideas of Christianity were emphasized.

The charge that the American missionary has been largely responsible for the revolutionary developments in China is probably well founded because one does not have to dig deep into the history of that period to discover that the revolt of Chinese youth against domestic and external oppression largely originated in the history and political science courses and in the teachings of Christ as offered in missionary colleges.² As MacNair has said, "The Westerner has been coming to China to establish schools and colleges for more than a century. European ideas of religion, social life, and political thought have been and are still being disseminated. The result of all of this effort

¹G.M. Dutcher, The Political Awakening of the East (New York: Abingdon Press, 1925), p. 129.

²Editorial, "China and the Future of the Christian Religion, China Weekly Review, April 4, 1931, p. 151.

is bound to be the taking of some of these ideas seriously by some of the Chinese people. Is it not odd, therefore, that after teaching the Chinese our ideas of social and moral and political development, we should feel indignant when they try, haltingly to be sure, to apply them? When we teach our opponents the secret of our strength, we may be irritated, but we can hardly blame them for trying the principles upon us to see whether they will work If Europeans do not wish the Chinese to profit from Western learning they ought not to give Western learning to them. In any case they ought not to be surprised and irritated when the lessons they painstakingly teach are equally painstakingly acted upon by the pupil."¹

The teachings of the Western educator could scarcely fail to produce revolutionary changes.

When one realizes the significance of the social implications of Christianity, it is not surprising that the impact of Christian teachings on the youth of China has produced a violent ferment of thought. Are not some of the ardent and faithful Christians, who object to these political and social ideas of young China, in danger of forgetting that Christianity is, after all, revolutionary in its teachings and that those who follow it consistently will frequently be regarded as un-patriotic?² The awakening of the students of China involved a protest against all that fettered and obstructed the free discovery of truth regardless of cherished sanctions. Notwithstanding its excess, its ideals are largely Christian in spirit, and to a considerable degree Christian in origin.³

There are those who condemn the instruction given in Christian colleges in China and who say that,

. . . every Chinese youth educated in American mission schools has been a carrier of the germs of disruption. He has usually been taught to despise the wisdom of his forefathers, reject the cult of ancestors, and with it, traditions and standards which as a French observer rightly says, 'have given to China's civilization and to the life of her people a stability and harmony never excelled in the history of mankind.' In place of the traditional principle of the Confucianist family and clan system, his mind has been imbued with doctrines of a

¹China's New Nationalism and Other Essays (Shanghai, Commercial Press, 1926), p. 9.

²K.S. Latourette, International Review of Missions, XVI (1927), 164.

³J.L. Staurt, International Review of Missions, XIII (1924), 245.

denationalized individualism, with results that have been plainly demonstrated by the self-assertive indiscipline and frank materialism of the student class, and by violent hostility to foreigners as displayed by the younger generation of politicians educated in American schools."¹

Another writer describes the students educated in the American colleges in China as "hybrids -- neither foreign nor Chinese. Their intellectual equipment was drawn from the Constitution [of the United States] and text-book civics [United States civics]; of the anatomy of American politics in being they are wholly ignorant."² The same writer goes on further to say,

"Every mission school was an instrument of denationalization. The pupils were taught, not as Chinese children preparing to share in the life of the Chinese race but as American children. Of literature the Chinese children learned English literature. Of history they learned American history, with some English and a faint smattering of European and what is professionally known as 'ancient!'"³

There are some, like J.O.P. Bland, who have for generations found fault with the Chinese for holding to their very conservative customs, and have even jibed at them for retaining their peculiar habits of thought and action, but who now violently criticize the Chinese for the rapid transformations taking place.⁴

On the other hand it is noted by one authority on the Far East,

"When Chinese students return to their homes outwardly changed by means of Western clothes and manners, and refuse to follow customs which have been in vogue since the times of Confucius, the average old China hand . . . is second only to the scandalized grandparents in denouncing the change, and if the student wears Chinese clothes and worships his ancestors, and takes a wife and five concubines and becomes an ardent practitioner of Roosevelt's preachments on race suicide, then the average foreigner becomes equally horrified and indignant, and editorial writers sit down in a determined manner to write more paragraphs on 'the unchanging East.'"⁵

¹China, The Pity of It (1932), p. 81.

²N. Peffer, China, The Collapse of a Civilization (New York, John Day, 1932), p. 222.

³Ibid., p. 134.

⁴Editorial, "China's New Nationalism and the Cause"
China Weekly Review, XXXI (1925) 189.

⁵H.F. MacNair, op. cit., p. 89.

An examination of the indictment that Christian colleges denationalize may be profitable. In studying the problem care must be exercised as to the precise meaning which is attached to the word 'denationalize,' and also to the special direction which the dreaded process is supposed to have taken in regard to the Chinese students.

Generally speaking, what is meant is that the student in the Christian college becomes unfitted by his studies and in his protected life in the school for the ordinary occupations which lie before him and is not prepared for the plain duties of citizenship. The result of his education in such a case is that he is either removed from his proper surroundings or feels himself above them because of the ideas he has received in the training given him in the Christian college.

To be quite fair, one must recognize that this charge may be levied against any school or any education if it is at all 'modern,' whether the school be under foreign or Chinese supervision. Indeed, in this sense similar accusations might be brought against education in the United States or other countries, for the same results can be seen at times. Many a student has felt out of place when returning to his home town or village after having graduated from a college or university. Only after years of work in that town or village is he again satisfied with his surroundings and its inhabitants. The writer well remembers an experience of an educated negro in Louisville, Kentucky, who said that he was lonely because he had been educated far above his former friends. He now felt he could not take part in the activities which he once had considered worth-while inasmuch as they were now distasteful to him.

Moreover, 'denationalization' of this order is not confined in China, to the products of modern Christian education. The same phenomenon is in clear evidence as the natural result of 'modern' commerce. It is distinctly a breaking away from the honored past, when for example, a Chinese, instead of using the old-fashioned and harmless water-pipe, indulges in cigarettes; or when other articles of foreign origin or design are brought and used to the detriment of the indigenous product.

At times, however, another meaning is attached to the word 'denationalization,' and as the question is sufficiently important, it may be well to inquire into it further. It is that there is a danger that through modern education in the Christian colleges in China there will be produced a loss of love of country and a neglect of national customs.

It is scarcely necessary to comment upon the first possibility, for it has been proved again and again during the years

since 1911 that of all the classes of the people, the student class in China is the most patriotic and the most willing to ponder the great problems of the country, and the most eager to sacrifice its own interests and profitable prospects in order that the country may be saved. This claim will be substantiated when the work of the alumni of the Christian colleges is considered in a latter chapter.

As to the second of the indictments, it is true that educationalists from the West are responsible for many changes in the habits of the people, and are responsible also for neglect of some of the national customs. Missionary educators plead guilty to the charge; they go even further and assert that they would do so again if the need and opportunity arose.¹ Not that all customs are to be changed, for perhaps none knows better than the educator the excellence of some of the ancient practices and quiet virtues which happily abound in China. But if the responsibility for many of the changes which have taken place is laid at the doors of the Christian colleges, they will accept it and will consider it as high praise. Everyone knows, for instance, the fashion of the old-style scholar in China: a little ponderous, slow moving, with most conscious dignity and impressive importance. In 1911 the government of China emphasized the need of physical exercise for students, and recommended the practice of games and sports. But years before it became a matter of official recommendation, the Christian colleges had decided upon this very course, much to the consternation of the scholars of the old classics. A similar feeling was expressed in regard to the introduction of colleges for women, the idea of co-education, the right to choose one's own husband or wife, and the privileges of studying abroad, ideas all of which had their origin in the Christian schools and colleges.

A.L. Warnshuis declares emphatically in a paper read before a Conference on Chinese Education held in New York City in April, 1925, that

"We cannot admit that it is true that Christian colleges in China tend to denationalize their students. On the contrary, the whole influence of these colleges is to give to their students higher ideals of patriotism, substituting honesty in place of dishonesty, self-sacrifice in the place of self-seeking advantage, and service in the place of profit."²

H.F. MacNair substantiates the fact in his book "China's New

¹Dr. L.S. Hart, Education in China, (London, 1923), p. 8 pamphlet.

²Christian Education in China, (New York, 1925), p. 30.

Nationalism and Other Essays," in which he states that "Modern education, introduced in China almost exclusively by Westerners, chiefly missionaries, is responsible more than any other factor for the development of the feeling of nationalism in this country [China]."¹ Thomas W. Lamont adds,

"China herself has, in the past five years of the war, undergone great changes. Outwardly, to be sure, she bears an appearance of disorganization, but underneath there flows a new powerful current of nationality, a spirit fostered by the great and influential student bodies, by many earnest intellectuals, former pupils of American missionaries, who are giving their lives to develop China from a people into a nation, so that the Powers recognized that it was no longer a slumbering giant with which they had to deal, but one waking into a national self consciousness."²

That graduates of Christian colleges are less loyal citizens than graduates of Chinese owned and supported institutions is impossible to believe. Dr. A.J. Bowen, formerly president of the University of Nanking declares,

"On the contrary, I believe the facts will show that they are more loyal, more patriotic, and more vitally concerned in developing China in every good way for the Chinese. Christian Chinese, the product of these schools in large part, are the most active in trying to preserve Chinese culture and all of the good things of China's age-long civilization. Christian educators, likewise, are much more concerned with maintaining all the immeasurably good in Chinese culture and civilization than in seeking to introduce Western culture and civilization."³

Certain leading Chinese have also praised the Christian colleges and have denied the accusations that the Christian institutions denationalize the Chinese student. No Yong Park in his book, Making a New China, remarks that

"The influence of Christian education on the development of Chinese democracy and the nationalist movement can hardly be overestimated. The fact that nearly fifty per cent of the Nationalist leaders received all or part of their education in these schools, is great tribute to missionaries."

He goes on to say,

¹Op. cit., p. 8.

²Quoted by J.O.P. Bland, op. cit., p. 286.

³President's Report, University of Nanking, 1923-24, (Shanghai: Presbyterian Mission Press, 1924), p. 5.

"The charge that the missionaries are denationalizing the Chinese students cannot be accepted without reservation. The past experience has been that the graduates of the Christian schools are usually stronger nationalists than the graduates of government schools."¹

Mr. M. Sanford Chen in a statement to Dr. E.W. Wallace, former Secretary of the Christian Educational Association of China, said that Christian colleges "are no more denationalizing the students than are the government schools; that is, that modern education must break down old exclusive nationalism in culture, and open the minds of the students to the culture of the West."² T.Z. Koo, while in attendance at a conference in New York City in 1925, on Christian Education in China, stated his belief in these terms, "Many people have mentioned the fact that Christian colleges tend to denationalize the Chinese. I think that is hardly true, even from our own point of view."³ Dr. Ida Kahn, one of the first Chinese women to be medically trained in the United States, adds this thought to the discussion, "As for patriotism, it took Christian education to teach us what real patriotism was. Real patriotism lies not in prating of love of country but in living for the country, and where else can you find a finer body of people working for their country than the Christian trained men and women of all denominations?"⁴

In the process of inculcating a spirit of nationalism in the students of the Christian colleges, there has also been radiated the spirit of democracy. Student self-government, the system of control of the colleges, the relation between students and faculty, and the freedom of discussion and expression of opinions in classrooms and in student organizations -- all of these tend to build up the spirit of democracy in the student body. The devoted labors of the early missionary educators taught the Chinese themselves to establish schools, assisted them in the modernization of their hoary civilization, and persuaded them by new ideas to substitute for an effete despotism a democratic representative government.⁵ The educational missionary in China has been the

¹Making a New China (Boston: Stratford Co., 1929), p. 70.

²Christian Education in China (New York, 1925), p. 37.

³Ibid., p. 48.

⁴Dr. Ida Kahn, "The Anti-Christian Movement from Another Angle," China Weekly Review, January 10, 1925, p. 157.

⁵M.T.Z. Tyau, China Awakened (New York, Macmillan, 1922) p. 29.

carrier of the democratic ideal in politics. He preceded the explorer and the trader in opening up the highways of commerce. It was primarily and mainly through the work of the missionary that Western ideals were carried to China. Few stop to consider the political, economic, and social consequences which have followed in the trail of the missionary educator in China. He appealed to public opinion and as he gained the support, first of the Chinese Christians, later of others interested in Western learning, the old order began to crumble. Whenever the Christian college made a convert to Christianity, or to Western ideas, a radical from the viewpoint of China was born. For the teachings of the colleges were opposed to many of the ideas of nation, family, and clan. Students in these institutions had their intellects sharpened and were prepared with a trained and disciplined mind for the spreading of the new ideas which they had accepted. They carried with them a vast fund of idealism drawn from all the deposits of a more efficient civilization, and one of the ideals with which missionary educators had inspired them, was that of political democracy.¹

It is not a reflection on the standards of Chinese students to say that many of them were dissatisfied with their prospects in life after being trained in a Christian college, and that many of them were ready converts to the cause of revolution. They were ready to experiment with the lessons they had been so well taught, especially the lesson incorporated in the phrase which every Chinese student in a Christian college memorized, "Government of the people, by the people, and for the people." The fact is significant that the student class was sufficiently imbued with democratic ideas by 1911 to have a large influence in the revolutionary movement. It is also significant that many of the members of the first assemblies or parliaments set up during and since the revolution, as well as many leaders in political movements in China today, have had their education, or a part of it, in Christian colleges.²

The actual number of students trained by the Christian colleges is only a handful in comparison with the total of the Chinese population. But circumstances have conspired to give them a weight and influence magnified out of all proportion to their numbers. Of the total number of graduates from Christian colleges 436 or seven per cent have entered public life.³ The reason why

¹Tyler Dennett, Asia, January 1919, pp. 60-61.

²H.M. Vinacke, op. cit., p. 203.

³E.H. Cressy, op. cit., p. 26.

they were given such a large share of influence is that in the first place they were "scholars," and the Chinese tradition as earlier shown ascribed the highest respect to the scholar. This traditional respect for education would in itself have greatly enhanced the influence of these college-trained youths. But in the past thirty years of China's history there have been other forces which have given them additional prestige. The Chinese students were not only trained scholars in the eyes of their fellow men, but they were scholars trained in the mysteries of that dread Occidental culture whose impact upon China threatened to subvert her whole civilization. Surely they must have learned the secret of the power of the West and they would be the best guides for China in her process of revamping herself. With a universality approaching unanimity, China turned toward the Western-trained scholars, both those trained abroad, and those educated in the Christian colleges in China. As is known, the first remedy which was offered by the scholars trained in American political thought was a republic with a constitution framed similarly and dressed functionally as the republics of the West.¹

The experiment has been more or less successful, rising and falling as the tides ebb and flow, but in all the years there have been a large proportion of Christian college graduates taking an active part in the political maneuvers of the republic, both at home and abroad.

¹H.K. Norton, China and the Powers (New York: John Day, 1927) pp. 196-197.

SECTION III

INTERNATIONALISM

Christian higher education in China is undeniably characterized by an international aspect. Whatever a Christian college may lack, it never lacks the spirit of internationalism. It is the work of at least two nationalities, both in the relation of teacher and pupil and that of worker and colleague. At the present time there are often persons of several nationalities in a Christian university or college in China. A glance at the composition of the student bodies of some of the institutions is very instructive. At Yenching University, for example, the number of students from abroad is striking. Many come from Hawaii, others from the Straits Settlements and Java. Yenching also has several Russians and Koreans besides five American students, two of the latter being women.¹ At Shantung Christian University the students come from over seventy schools in China, representing an even greater number of religious denominations.² The University of Shanghai records twenty-three students from overseas in 1932-33, and St. John's University in the same year enrolled twenty-eight.³ The rest of the Christian colleges are similarly international in the make-up of their student body.⁴

As for the faculties, it is worth noting that all the institutions recruit their foreign staff from England, Canada, and the United States,⁵ while their Chinese staff is composed of Chinese educated abroad and in China. Shantung Christian University's staff is composed of fifteen different missionary organizations of Great Britain, Canada, and the United States. Yenching prides

¹Editorial Comment, Christian Universities of China, Bulletin, No. 5, January, 1933, p. 1.

²A Christian University in China and Its Significance (Tsinan, 1925) p. 1.

³E.H. Cressy, op. cit., p. 11.

⁴Ibid., p. 4.

⁵E.H. Cressy, Information for Admission Officers, Christian Colleges in China (Shanghai, 1933), passim.

itself on having members on its staff who are Swiss, Danish, Russian, German, Scotch, Irish, Welsh, English, Canadian, Australian, and American. The faculty members represent many of the universities and colleges of their own country. The international aspect is varied, and the crowning glory of it all is that the wheels go around with a smoothness which speaks well for internationalism.

In such relationships problems necessarily arise. Differences in educational attainments, in cultural inheritances, in point of view do not always produce smooth effects in daily contacts. Sometimes they give rise to irritations and difficulties. Situations are often aggravated by personal temperaments and occasional peculiarities and unavoidable eccentricities. One of the problems of missionary work of any kind in China today is the problem of cooperation between foreigners and Chinese in such a way as to make each transaction genuinely Christian. But the history of the Christian institutions in China, taken as a whole, shows a remarkable degree of cooperation. One would venture to say that those interested in solving the problem of cooperation between nations can learn much from the history of Christian education in China, from its failures as well as from its successes.¹

Christian colleges in China have stood as a notable feature in the history of the world, a pioneer effort in modern times in the advancement of international fellowship. Fine friendships between the people of the West and those of China have grown out of the relationships which were formed in the classrooms and campuses of the Christian colleges. If this force working for friendship can be purified, strengthened and further developed, it will become a stepping-stone to that good-will between nations which internationalists throughout the world are now trying to promote.

One of the great assets of the mission college is the broadening touch it gives through contacts with those of other lands. It tends to develop as one of its finest by-products an international habit of thought, in teachers no less than in students. As G.W. Sparling, Vice-Chancellor of West China Union University remarked during the troublesome times of 1931 and 1932 in Manchuria.

"The attitude taken by our students in national and political affairs has been most gratifying. They are becoming internationally minded, which is a necessary step to becoming a true patriot."²

¹T.T. Lew, op. cit., p. 16.

²G.W. Sparling, Report of West China Union University, 1932, p. 14.

If, as is being frequently asserted by publicists, the road to world peace lies through China, just as does the provocation to another world war, the presence of colleges exemplifying world-wide brotherhood assumes a new significance.¹

In a Christian college, Western and Chinese scholars are working side by side in a spirit of comradeship and for the same end, that is, the training of leaders for New China. Foreigners and Chinese are not only thinking and working together, but are living together in many instances and bearing each other's burden in the most intimate manner. There is, in such close association, every opportunity to tear down the partition which usually divides individuals and groups of different cultural backgrounds, and there are all the facilities to get down to the bed rock of the cultures represented by careful observation and patient study instead of merely scratching the surface of things.²

The same colleges are incubators for international friendship by their preparation of students for continued study in foreign countries. About twenty-five per cent of the students who have come to America since 1907 for study owe all or part of their training to mission colleges. The majority of students who have had some of their education in America or Europe will hold the country in which they studied in a certain affection, a powerful factor for the promotion of understanding and cordial relationships between nations. The value of inviting students to study in a foreign land as a means for cultivating international friendships was realized by Cecil Rhodes, when he founded the American scholarship funds to promote Anglo-American good-will. In like manner, the administrators of the Christian colleges felt that by conforming to the standards adopted by accrediting agencies in America, and thus preparing their students to study in the United States on an equal basis with students from American colleges, they would encourage study abroad.

Out of the spirit of international friendship as developed in the Christian colleges there are growing up certain agencies for its continued promotion. At the University of Nanking there has evolved an International Relations Club. The purpose of the club is three-fold: first, to educate the Chinese people in world affairs and international problems; second, to supply the world public with reliable information concerning Far Eastern events and the representative opinion of the Chinese people in regard to foreign relations; and third, to assist the government of China

¹J.L. Stuart, International Review of Missions, XIII (1924), 243.

²Francis C.M. Wei, "Synthesis of Cultures of East and West" Educational Review (China) XVIII (1926), 177.

to arrive at a sound foreign policy by presenting to responsible people memoranda dealing with facts and workable policies. The organization resembles the American Foreign Policy Association in some of its details. The club publishes an English paper; holds discussion meetings on China's foreign relations; prepares a memorandum for the Foreign Office; issues pamphlets in Chinese; and gives public lectures on Sino-Japanese relationships and the international situation in general. The membership consists chiefly of faculty members of the University of Nanking and Ginling College.¹

The University of Shanghai in the past few years has made a large collection of books dealing with international affairs. A vital part of the college library, the collection has now become one of the largest of its kind in China.

Another example of the effort made by the Christian institutions to increase international friendship are good-will tours undertaken by students from certain of the Christian colleges. In 1931 at the height of the Sino-Japanese trouble, twenty-three members of Cheeloo University made a good-will tour to Manchuria, Korea, and Japan, returning by way of Vladivostok and Harbin. In Japan the group attended the Oriental Culture College of the Imperial University at the invitation of the president of the Institution.² The purpose of such trips is the promotion of good-will between the nations of the East. To the same end, athletic teams from some of the Christian Colleges exchange visits with colleges of Japan and the Phillipine Islands.

An important factor in creating friendly relations between the nations of the East and the West is the interest taken by certain American universities in the various colleges of China. An example is the Princeton-in-Peking organization which was formed by Princeton University graduates, faculty members and students. The main purpose of Princeton's activity in the Orient is to establish, in as thorough a manner as possible, a direct line of contact between youths and students of America and of China.³ At present its interest is expressed by assisting in the School of Public Affairs in Yenching University. The faculty for the department is supplied by Princeton-in-Peking which has representatives on the Board of Managers and on the Board of Trustees of the

¹Bulletin on China's Foreign Relations, International Relations Club, Nanking, China. No. 17, August, 1933, pp. 14-15.

²The Chinese Recorder, LXII (1931), 534.

³R.H.R., "An American University and the Youth of China," Millard's Review, January 19, 1918, p. 230.

University. Twenty per cent of all the students taking the strictly collegiate course at Yenching University are studying in this department.¹ It is not improbable that its influence in ameliorating the present confused social conditions, and in guiding the international thought of the students now and in the future is felt not only in Peking, but in remote parts of China. In 1930 the Princeton-in-Peking organization became the Princeton-Yenching Foundation, Incorporated.²

The association of other American colleges in one way or another with Chinese Christian colleges, such as Smith with Ginling, Yale with Hua Chung, Missouri, Wellesley, and Princeton with Yenching, and in the past Pennsylvania Medical School with St. John's University, are more examples of the same movement which seeks to promote the cause of brotherhood between nations.

Before concluding this summary of the contributions of the Christian colleges in China towards international friendship, it is well to mention the fact that the West owes much to the missionaries of China, and to the members of the various college faculties especially, for its knowledge of China. As the enthusiasm for Chinese art during the eighteenth century in Europe was largely due to the information furnished by the missionaries,³ so much of the accurate and, alas, some of the sentimentally inaccurate information on China today is largely due to the missionary. The customs of China, its literature, superstitions, philosophy, history, foreign relations, economic conditions, social problems, agricultural needs, medical researches, the study of the Chinese race, many of their archaeological discoveries, have all, to a large extent been interpreted to the West by the faculties of the Christian colleges and universities located in China.⁴

¹Our Peking University (Peking, China, p. 19.

²Bulletin, College of Public Affairs, Yenching University, Peiping, China, 1933, pp. 4-7.

³Adolf Reichwein, China and Europe (New York, A.A. Knopf, 1925); G.F. Hudson, Europe and China (London, Arnold and Co., 1931) p. 271.

⁴A.L. Warnshuis, "Christian Missions and the Situation in China." China Weekly Review, September 17, 1927, p. 77.

SECTION IV
SOCIAL SCIENCE

The consequences of the impact of Christian education on the age-old social customs of China are everywhere seen on the surface of Chinese life. They are, of course, especially evident in those who have studied at the colleges and universities and who are characterized by marks of this training. To mentioned one example, - the superficial one of dress, - the foreign influence on young China, in particular, is plainly noted. College students may be seen walking across a campus dressed in a fashion which is typically Western, with blazers, pipes, canes and similar accessories of Western undergraduate attire. Even such a deep-rooted custom as the color of the wedding dress is yielding before the oncoming wave of Western influence. The bridal veils and gowns of educated girls are now seen in all colors ranging from the traditional red to pink and even to white -- to the old-fashioned Chinese the sign of mourning. One is tempted to see in this fading of red into white a graphic symbol of the violent social upheaval now in progress.

It is true that many other causes are operating to produce the social changes which are transpiring, but it can be said that the colleges established by the Westerners in China, and more recently the government universities, have been powerfully re-inforcing the process of change. Some say that the Christian colleges affect only an infinitesimal percentage of Chinese, but it must be remembered in this connection that the educated group in China, from time immemorial, has exerted a powerful influence on the whole nation. And it can be predicted with reasonable certainty that the type of personality and the characteristic customs produced in the small percentage of modern educated individuals will be reproduced in a great measure throughout the entire nation.¹

Such superficial alterations as the type of dress are noted only as evidences of the deeper and more significant changes taking place in the social life of China and whose origin can be traced, at least in part, to the coming of the Christian college. It is not to be denied that the teachings in the Christian colleges in regard to many of the ancient Chinese customs have been revolutionary. Missionary educators have come out in open opposition to some of the customs of religious life, and to the customs

¹J.L. Stuart, "The Conflict of Cultures in China," The Chinese Record, LX (1929), 483.

of the village, city and guild, which they feel are degrading and outworn. In condemning the use of opium, and the custom of binding women's feet, in freeing youths, both boys and girls, from the bondage of old social restrictions, such as the old marriage customs, the Christian college has taken a decisive and leading part. Christian education has also emphasized the raising of the standards of home life, equal opportunities of education for boys and girls. It has stood for a single moral standard for men and women; and has denounced gambling, prostitution, and slavery.¹

Although the social conditions influenced by the missionary educator have been of many and widely scattered sorts, the teaching of sociology is yet in its infancy in China. Courses in the actual science of sociology and in social service have been given only comparatively recently.

The modern sociological movement in China originated about thirty years ago, but it did not attract nation-wide interest until the year 1926. Before that date, however, some work along these lines was done in the Christian colleges in China. It was at St. John's University that the first courses in sociology were offered in 1905.² Dr. Y.Y. Tsu, the first Chinese student to receive a doctorate in sociology from a Western university, received his degree of Doctor of Philosophy from Columbia University in 1912.³ Returning to China the same year, he became professor of sociology at St. John's University. Shanghai Baptist College, now known as the University of Shanghai, established the first complete department of sociology in China, and Professor Daniel Kulp, assisted by J.Q. Dealey, who came out to lecture on sociological subjects, was among the earliest instructors there. In 1922 Dr. J.S. Burgess founded the department of sociology and social work at Peking Union College, now known as Yenching University.

In 1925-26, Cressy reported that of the Christian colleges in China, all but two offered work in sociology.⁴ In 1927 a survey was made of the colleges and universities in China which included sociology in their curriculum. It was found that three of the Christian colleges were offering, in addition to courses of sociological theory, courses in social work and social investiga-

¹Religious Education, The Jerusalem Meeting of the International Missionary Council (New York, 1928), II, 141.

²L.S. Hsu, "The Sociological Movement in China." Pacific Affairs, IV, No. 4 (1931), 286.

³Ibid., 284.

⁴E.H. Cressy, Christian Higher Education in China (China, 1928), p. 40.

tion. They were Yenching University, University of Shanghai, and West China Union University.¹ Perhaps it should be mentioned that Dr. Tan at St. John's University was the originator in China of social investigation. He and a group of students interested themselves in a village, named Zau-ka-doo, about a quarter of a mile from the University's gates and carried on social experiments.² By 1931 in addition to the above three schools carrying on social work and social investigation, the University of Nanking³ and Ginling College had also added courses in this field.⁴

There is as yet no professional school of social work in China. Several universities, such as the University of Shanghai and West China Union University and Nanking University, offer majors in social work. Yenching University alone offers a four year undergraduate course in social service and a postgraduate course leading to the degree of Master of Science.⁵

A number of experiments in modern social work are, however, going on in China and they are important both as training agencies for students of social work and as experiments in social betterment by means of scientific technique. As examples of such experiments which are carried on by the Christian colleges might be mentioned the family case work done under the auspices of the Social Service Department of Peking Union Medical College, under Miss Ida Fruitt;⁶ the industrial welfare work under the Yangtzepoo Social Center of the University of Shanghai;⁷ the rural community work under the Ching Ho Experiment Station of the Department of Yenching University;⁸ and the Yenta Relief Federation, of the same institution.⁹

¹L.S. Hsu, op. cit., p. 287.

²"A Year at St. John's University," from the President's annual report for 1912-13.

³Wu-Ching-Chao and L.S.C. Smythe, "Sociological Studies at the University of Nanking," Educational Review (China) XXIII (1931) 61-66.

⁴Ginling College Catalog, 1933-35, p. 7.

⁵Yenching University Bulletin, Department of Sociology and Social Work, 1932-35.

⁶Ibid., p. 28.

⁷H.C.E. Liu, "The University of Shanghai," School and Society, XXXVI, 59.

⁸Ching Ho, A Rural Community Center, University of Yenching, Peiping, China, 1932.

⁹Yenching University Bulletin, Department of Sociology and Social Work, 1932-35, p. 30.

Another example of social work is the Family Welfare Agency, which was organized by several members of the Yenching University faculty in co-operation with noted philanthropists in Peking. They have divided the work into three divisions; case work, economic self-help, and cultural education. By the end of its first year of work it had handled 174 cases and helped 751 people.¹

In addition to this piece of social work, the Peking Child Welfare Association, with a member of the Yenching faculty as vice-chairman and executive secretary and one of the graduate students from the same institution as full-time worker, is doing a worth-while piece of work in placing illegitimate and homeless children.²

As one of the best examples of social experiment carried on by a Christian college, the work which is being done at the Yangtzepoo Social Center, under the direction of the Sociological Department of the University of Shanghai, should be noted.

The Social Center was founded in 1917 in the heart of the largest industrial community in China. It is used as a laboratory for the departments of sociology, education, and religion of the University. The Center furnishes the students opportunities to obtain practical experience and first hand information in social investigation. It is under the direction of Professor D.Y. Tsien. Some of its achievements of one year may be summed up as follows:

Three thousand five hundred and sixty boys and girls attended Sunday School and Daily vacation Bible School, and 13,350 persons were entertained in moving picture exhibitions, dramatic and social meetings, while 1,319 students were given the beginnings of an education in morning, day, and night schools. During the last ten years 6,420 men have been given some degree of education in night and continuation schools. The popular education classes were attended by 540 women in three years and sixty-four persons have been helped to secure employment in the last year. Recently a nursery school has been added to the Center for the children of factory workers.³

Many of the other Christian colleges are also carrying on small social experiments of one type or another, but as space forbids, only the outstanding ones have been mentioned.

¹Ibid., p. 29.

²L.S. Hsu, Address in University Church, Peiping, China, 1931. (typewritten copy examined.)

³H.C.E. Liu, Yangtzepoo Social Center, Meeting China's Need, 1933, p. 5. Typewritten article for the Board of Foreign Missions of the Baptist Church, New York.

The contributions which the various agencies are making are of a sort which will create an interest on the part of the students in the problems of the family, community, and national life, and will give them an insight into the nature of the problems and an attitude of social initiative based on methods of social work learned in college.

The Christian colleges have also led in the publication of sociological material. In 1927 The Sociological World, edited by the Department of Sociology at Yenching University, made its first appearance.¹ It is an annual publication in Chinese and is devoted to sociological subjects with special emphasis on research articles. There is also the Chinese Journal of Sociology which is published by Cheeloo University, Tsinan, China.²

Perhaps the most noticeable result of services which the Christian college has rendered China in the field of social improvement and study, has been its assistance, along with the Christian church, in equalizing the status of men and women. Men and women to a large extent now enjoy the same rank politically and socially and legally. That this is a major contribution of the Christian agencies, of which the college is one, no one can deny.³

¹The Peking Leader, September 29, 1929, p. 7; The Yenching Bulletin, 1932-35, p. 39.

²The Chinese Sociological Bulletin, March 1933, I, no. 1,

p. 7. ³Dr. H.C.E. Liu, New York Times, January 1, 1934, p. 1B.

SECTION V

EDUCATION OF WOMEN

One of the most noted social changes in China has been the introduction of education for women by the Christian schools and colleges in China. As shown in a previous section the age-old land of China was not cruel to her daughters, she merely withheld from them the type of education which she gave her sons. It seemed fitting and proper that a girl should be given the type of education which would make her a dutiful daughter-in-law, an obedient wife, and a contented mother. For a woman to study to be a teacher, a doctor, a nurse, a writer, or a social worker was not thought of. A visitor to China as late as 1900 would not have found a single institution of higher learning for women, nor one which would receive them as students.

The opening of Yenching College for Women in 1905 and of Ginling College in 1915 with Hwa Nan at Foochow as a close third, and at the same time, the provision of an educational program for girls under the Republic of China, wrought vast changes in the social status of women.

The result has been the taking of many women out of the home and bringing them into contact with one another and with the world. For the educated girls especially it has postponed the marriage day. The girls who attend the Christian colleges learn the comforting strength of an independent mind and the sweetness of real freedom.¹ Christian education has been a big factor in breaking down the attitude that women were to be looked down upon.² Higher training also gave to many women the opportunity to demand economic independence, to acquire educational opportunities, to demand equality of the sexes. It gave women a chance to choose fields of vocational work, such as education, religion, medicine, nursing, and social work. The whole influence of Christian education gave to woman a new moral conception of life, a new outlook, and a chance to change her social status.³

¹P. Hutchinson, China's Real Revolution (New York, 1924) p. 105.

²Ruby Sia, World's Chinese Student Journal, 1906-1907, pp. 12-14.

³Miss Pao Sweng Tseng, Symposium on Chinese Culture, Chinese Institute of Pacific Relations (Shanghai, 1931), p. 337.

A glance at the record of the graduates of one of the women's colleges will be enough to convince one of the powerful influence exerted by the introduction of Christian higher education. For almost eighteen years Ginling College has been making its contribution of culture and Christian training. Its alumnae, who numbered 218 in 1933,¹ are the best evidence of the service it renders to the womanhood of new China and to the cause of Christian education. These young women are today serving in thirteen regions of China, from Manchuria in the far north-east to Yunnan and Szechwan in the far south-west and west. They are also to be found in five of the areas to the south of China where there are Chinese populations, namely, the Philippine Islands, Formosa, Java, the Straits Settlements, and Penang.

The story of what these young leaders are doing for China is an example of the benefits derived from Christian education. Practically fifty-six per cent of the graduates are engaged in educational work of one kind or another. This profession has opened its doors to the women of China more easily than others, as was true in the West. More than 120 of Ginling graduates are teachers in mission, private, and government high schools, with a small but increasing number in colleges and normal schools. A score or more are in educational administration as principals and deans of high schools, supervisors of day schools, and one as president of a college. Who can measure the influence of this group of women? They are touching the lives of thousands of the youth of China.

Eighteen of the alumnae are engaged in social service through the Young Women's Christian Association, the Community Church, or the government's new social service program. In the Y.W.C.A. is found one who is a national student secretary; others are city general secretaries, or secretaries of rural work for women. In the city of Wusih, which is rapidly becoming industrialized, and where there are already more than fifty silk, cotton, and flour mills, Ginling graduates are courageously attempting to improve the conditions under which young women and girls are forced to work. Another is giving her time to the new child welfare program which the government is starting in the city of Nanking.

There are at least fourteen graduates in the field of medicine, either studying to become doctors or nurses, or fully qualified as such. Of the latter several are in charge of the women's departments in hospitals. One is assisting in the national public health service with headquarters at Peking.

¹All figures for the alumnae of Ginling College are prepared from Ginling College Catalog, 1933-35.

There is a small group which is serving in the sphere of journalism. Three are doing editorial work, one in connection with her own magazine, another on the staff of the National Y.W.C.A. publication, while the third is editing the National Christian Literature Society's magazine. Two are writing or translating Christian literature for the youth of the church.¹

At the end of the school year of 1933, there were thirty-five graduates of Ginling continuing their study either in China or abroad.²

Last, but not least, more than forty of the graduates are married. They are creating ideals and standards for the new homes which are so rapidly superseding those of the older Chinese pattern.³

That the circle of interests for women in China has been widened considerably by the introduction of Christian higher education is shown by the occupations of the graduates just reviewed. The sphere of interest has enlarged from family to society and the world. Women have become apt in adapting themselves to their environment, and at the same time more independent of it. There is a growing desire to search independently after beauty, goodness, and truth, and to do creative thinking and living. With the gathering together of women into groups there has come a growing spirit looking toward service and personal development. As women and men have studied together in coeducational institutions, and most of the Christian colleges are such, and have worked together cooperatively, women have been made more conscious of the place in society which must be established by their own sex.

It is amazing to see Chinese women leaders, educated in Christian colleges to a large extent, carrying heavy burdens and responsibilities in schools and other organizations in the social and political fields. Many of them yet young have been required to shoulder heavy responsibilities but so great is the demand for trained leaders that youth must be enlisted even before it is ready.⁴ In many places in the interior regions of China there is only one woman who is a graduate of a college at work, but she is at work with persistence and enthusiasm for the betterment of her small community in social affairs, especially by helping to remove poverty, ignorance, prejudice, and superstition.

¹Christian Universities of China, Bulletin, No. 3, May, 1932, p. 10.

²Ginling College Catalog, 1933-34, pp. 102-109.

³Ibid.

⁴Christian Universities of China, Bulletin, No. 3, May, 1932, p. 10.

A study of Who's Who in China reveals the significant fact that sixteen of the twenty women mentioned in it were educated in mission schools.¹ It illustrates the large role that is being played by the Christian colleges in China in preparing women for modern life, and also illustrates "the potency of mission influence in developing latent power for leadership."²

¹Who's Who in China, 1930-31.

²China, Laymen's Missionary Inquiry, Vol. II, p. 194.

SECTION VI

GENERAL SCIENCE

The Christian college was the pioneer in introducing the study of science into China; as a result there has grown in China a recognition of the value of applied science in the study of various phases of the country's natural and physical history, through the process of investigating and questioning. Along with this result goes the introduction and application of scientific knowledge to the people. Side by side with the traditional attitude of appreciation toward nature and natural forces, and of seeking to understand their spiritual meaning, there comes the effort to control and harness them to human needs, and also to approach the problems of life in a scientific manner. With the introduction of Western scientific education and investigations by the Christian institutions, a beginning has been made in clearing away the mist of fear of the supernatural at least among the educated and partly trained Chinese.

The sciences and mathematics have taken up a large share of the curricula of the Christian institutions. Chemistry, Biology, Archaeology, Physics, Natural Sciences and other specialized courses have been offered to the students, all of which have had their share in helping to promote a balanced and trained mind. George R. Twiss, who made a study of science education in China,¹ remarked that

"Among the privately maintained institutions, Peking Union Medical College, Peking [Yenching] University, Shantung Christian University, Shanghai [Baptist] College, St. John's University, Soochow University, Hangchow College, Nanking University, and Ginling College all have modern equipment and good buildings, designed according to modern requirements, either completed and occupied or in process of construction." He adds,

"Most of the college teachers have had good training in experimental science, but little or none in education."² On the whole his report of the science teaching as performed in the mission colleges was favorable.

¹"Science Education in China," China Mission Year Book, 1924, p. 284.

²Ibid., the same criticism can be made of science teachers in many of the colleges in the United States.

The specific contributions of the sciences can be related in terms of results accomplished by the colleges and their faculties. Of the results accomplished only those which are deemed of outstanding importance will be mentioned.

One of the interesting contributions of the science work of the Christian college has been the activity of certain members of the faculties, with their Chinese colleagues, in the study of and search for Chinese plants in the creation of herbariums.

At Lingnan University in 1916 a herbarium was started with a few plants in small quarters. It now occupies 2,200 square feet of floor space and contains over 20,000 mounted specimens of Chinese plants, of which about 15,000 were collected in Kwangtung Province. These represent more than 5,000 kinds, including many species entirely new to science. The island of Hainan has also been explored for new and interesting types of plant life. As a result of investigations many of the plants from the island are included in the Lingnan collection.¹

The University of Nanking also has established a large herbarium, the first large one in the city. Plants have been gathered from several provinces and now more than 10,000 sheets of mounted specimens are kept in the collection.²

Many of the Christian colleges also have built up fine museums for the benefit of students in the various branches of scientific investigation. Perhaps the first institution to venture along this line was St. John's University, but its interest in the field has diminished in recent years.

Lingnan University has a selection of articles and specimens of general and scientific interest. In the collection are over a hundred stuffed birds, 250 bird skins, about 500 specimens of wood, almost a thousand coins, including many ancient Chinese coins, a number of fossil and mineral specimens, collections of local butterflies, moths, insects, reptiles, several industrial exhibits, and miscellaneous articles of archaeological, scientific and popular interest.³

West China Union University is building up three museums: one of cultural, historical, and art materials; one a natural history museum; and one a medical-dental museum.⁴

No institution has been more successful in establishing a

¹Lingnan Catalog, 1930-31 (Canton, Piu Ying Printing Co.) p. 17.
²S.C. Zen, Symposium on Chinese Culture, China Institute of Pacific Relations (Shanghai, 1931), p. 231.

³Lingnan Catalog, 1930-31, p. 17.

⁴West China Union University Catalog, 1933-34, p. 23.

museum and having it serve useful purposes than the Christian University at Tsinan. The museum has come to be known throughout China as the Whitewright Museum because it was instituted by J.S. Whitewright of Tsinanfu. Over 500,000 persons a year are now passing through this unique institution. It is officially called the Tsinanfu Institute. It was founded in 1887 in Tsingchow-fu but was later moved to Tsinanfu, where since 1905 it has been developed on a much larger scale.

The Institute has become the Extension Department of Shantung Christian University. The museum aims to be an educational, evangelistic, and recreational center.

In the different sections are exhibited natural history specimens; geographical cuts and models; historical charts and diagrams; models and diagrams giving elementary instruction in physiography, geology and astronomy; models illustrating the practical application of science; specimens of manufacture; models and diagrams on hygiene and prevention of disease, especially those diseases most prevalent in China; illustrations of the races of mankind; models and pictures of Western churches and cathedrals, asylums, hospitals, and other institutions; and models showing the results of afforestation and the evils of deforestation.¹ This museum, like the other museums fostered by the Christian colleges, is being supported not only for its educational value to the students but also for educational and cultural service to the people of the regions surrounding the institutions.

Considerable research has been carried on by members of the various faculties in the general fields of science. Studies have been made into the economic aspect of the honey bee. Fruitful research has been made on Chinese frogs; on Fukien clay; on geographical and geological features of Chinese land structure; on ceramic materials, in order to introduce a more scientific and economical practice into the pottery industry in the different parts of China. A study has been made of the industries of glass manufacture and of village smeltery. The studies are made not only as contributions to knowledge but also in order to help the student before and after his graduation from college to understand the daily life of the masses around him, so that by following the example of those conducting the research he can do something to improve his surroundings.² In connection with the second of the reasons mentioned, it should be noted that while Chinese students

¹J.M. Yard, "A Study of the Museum at Tsinanfu," Chinese Recorder, June 1925, pp. 373-375.

²Unpublished Report, Bureau of Economic Experiment and Service of Yenching University, March 6, 1930.

may have a considerable array of theoretical knowledge, they often demonstrate little practical sense in applying the lessons memorized. Thus training in the practical application of theory is an extremely important contribution.

Some of the most noteworthy scientific contributions have been accomplished by the Peking Union Medical College.¹ One of the studies conducted by it aims at a clear definition of the physical type of the Chinese people. Descriptive data on more than 15,000 individuals have been obtained from all parts of China. The study is destined to be both of immediate practical use and also of fundamental scientific value. A definite understanding of the physical differences between the Chinese and other peoples is of immediate importance in applied medicine and surgery. Constitutional differences result in greater susceptibility to some kinds of diseases, and in greater resistance to others, and may even call for a different treatment than that given to patients of other races. In planning for the maintenance of the national health or for courses of physical education in the schools of China, the study assumes added importance.²

There is also the purely scientific aspect of the question: "What is a Chinese?" The importance of the question lies in the quest for the origin of races generally. The people of the continent known as Europe have been carefully studied and classified, but the millions on the area known as China are but gradually being analyzed. Hence the present study of Peking Union Medical College on the Chinese type is of the greatest importance to the scientific world, East and West alike.³

An important contribution to China's scientific knowledge has been the studies of Dr. Davidson Black, of Peking Union Medical College, of the adolescent skull of the Peking Man -- who has been officially named *Sinanthropus* -- and another skull from the same

¹The History of Peking Union Medical College is dealt with in the section on medicine.

²"P.U.M.C. Engaged in the Study of Chinese Type," China Weekly Review, September 12, 1931, p. 62.

³H. Stevenson, "Collected Anthropometric data on the Chinese," China Medical Journal, XXXIX, 855-98; also, P.H. Stevenson, "Anthropometry in China; an extended outline of research," China Medical Journal, XL, 95-127; H.P. Howard, "The Races of China and Japan," China Weekly Review, March 12, 1932, p. 48.

deposit, apparently that of a young woman.¹ The Peking man is claimed by the anthropologists as a most important link with the past.²

Undoubtedly the most practical and useful scientific knowledge and contribution to China has been made by the Zikawei Observatory by its scientific work in and about China. The observatory, located just outside of Shanghai, is an institution for the investigation of meteorological conditions. The work of the observatory was established along with other endeavors by the missionaries of the Society of Jesus, of the Roman Catholic Church. It was in December 1872, that the first notes and registers of the observatory began to be recorded regularly.

Among the investigations to which the directors of the observatory have constantly applied themselves, since 1873, has been that of observations for maritime service. The study of typhoons which visit the mouth of the Yangtze River, was in a special manner forced upon them. During the days of July 31st, and August 1st, 1879, a violent typhoon passed over Shanghai. Father Dechevrens, who was in charge of the observatory at that time, gathered all the information available concerning the disturbance and published the result in an article entitled, "The Typhoon of July 31, 1879."

The article marked an important period in the history of the observatory, and in the development of safety devices for maritime commerce and the saving of lives. The two versions, French and English, produced a profound impression on the merchants of Shanghai. At this time, there dawned the possibility of organizing a typhoon signal service for Shanghai and all parts of the China coast. The international chamber of commerce voted for the establishment of the new service. It was not until 1882, however, that the observatory began to communicate daily, through the press, a bulletin of the state of the atmosphere and forecasts for the following day. The powerful administration of the

¹D. Black, "Tertiary Man in Asia -- the Chou Kou Tien Discovery," Nature, 1926, 118, p. 733; Science, LXIV, 586-87; D. Black, "Preliminary Note on Additional Sinanthropus Material Discovered in Chou Kou Tien during 1928," Geological Society Bulletin, China, VIII (1929), 15-32; D. Black, "Sinanthropus Pekinensis: the recovery of further fossil remains of this early hominid from the Chou Kou Tien deposit," Science, LXIX (1929), 974-76.

²H.P. Howard, "China and the Origin of Mankind," China Weekly Review, August 8, 1931, p. 381.

Chinese Maritime Customs soon effectively helped the observatory by placing at its disposal the observations recorded regularly by its agents at all of its stations which had been equipped with first class meteorological instruments.

In 1884 a signal mast, connected by telephone with the Zikawei Observatory, was erected on the border between the French Concession and the International Settlement, for the information of shipping agents and captains of vessels.

Investigations of typhoons proceeded, being at first mostly based on extracts from log-books furnished by captains of steamers. As a result of the investigations an atlas of the tracks of 620 typhoons was published and is nowadays found on board every large liner trading in Far Eastern waters.

The chief effort of the observatory has been to perfect the system of supplying information to navigators; accordingly, with the progress and increase of regular reports from the many ports of China, and from captains of ships, a meteorological code was established. The signals of the code are shown in a semaphore at Shanghai, by a few symbols visible at a fair distance. The symbols reveal as accurately as possible the position of typhoons and depressions and also the direction of their displacements. The accuracy of the work has been greatly increased with the development of wireless telegraphy and radio as a means of sending in reports to the observatory, the time element being of the utmost importance in forecasting.

The region served by the weather reports is three times the extent of Europe, so that only the principal atmospheric circulations can be forecast to the shipping people. Two weather maps are made each day, one for 6 A.M., the second for the afternoon observations. In typhoon season maps are made several times a day, whenever a new report shows the typhoon in a new position. Every year about 600 storm or gale signals are communicated to all the maritime customs stations, and are rebroadcast for shipping as far as Singapore. As a result of the typhoon reports and investigations no ship equipped with efficient wireless apparatus and manned by a properly qualified operator has been lost in Far Eastern waters because of typhoons.¹

The observatory has also been chosen as the international geodetic point of Asia in the international measure of longitude. Over 5000 time signals are given each year, fourteen every day.

¹Most of the material on Zikawei Observatory has been derived from an address delivered by Rev. Father Gherzi, before the Pan-Pacific Association in Shanghai, China, December, 1927.

In addition to the work of the observatory, a large library, an ever-growing series of scholarly monographs on the various phases of Chinese life, a valuable museum of natural history, and a large printing establishment have been developed by the Jesuits at Zikawei.¹

The contributions of science teaching in the Christian colleges as it actually applies to the Chinese student, can perhaps be measured in terms of the number of students who have prepared themselves for scientific vocations. There is no question but that the training received in the science departments has assisted those students who have entered medicine, engineering, agriculture and forestry, and those who are teaching science courses in the schools and colleges of China. Of the total number of graduates from the Christian colleges more than eighteen per cent have entered vocations which call for a scientific training,² along the lines suggested above.

¹K.S. Latourette, op. cit., p. 340.

²E.H. Cressy, Statistics, 1932-33, p. 26.

SECTION VII

FINE ARTS

Architecture

In the field of architecture there has been a slight influence which can be noted as a contribution of the Christian college. The old type of buildings in China were monotonous in their similarity, but were distinctly Chinese. The roof with its graceful sloping curves and the artistic decorations on the edges and gables was most attractive. The style of the mission colleges was, with one exception, at first merely an imitation of the old type of college building in the West, especially that of the small denominational college of the Middle West in America.

The exception mentioned is St. John's University. This institution adopted from the first days of its existence the Chinese type of architecture when it erected its first buildings. The sloping roofs with the long arched verandas, as well as many of the unattractive features of Chinese architecture were incorporated into the first buildings. However, as time passed there have been recent attempts to improve upon the Chinese style. This step has been taken especially by the Christian colleges in China.

In erecting the new buildings of the majority of the Christian colleges, a collegiate-Gothic style of architecture, or a Chicago or Oxford design might have been transplanted to China. Instead a design was chosen which combined the gracefulness of the Chinese buildings and the practical values of the Western style of architecture.¹

In the buildings erected by the Christian universities in China during the last three decades the style is symbolic of the educational purpose of the institutions, the blending of the Christian culture of the East and of the West. Built of brick, or more recently of steel and concrete, the exterior reproduces the fine proportions of the slowly decaying palaces and temples of the Chinese and Manchus which abound with graceful curves and gorgeous coloring. The interior of the buildings is equipped with all the modern installations which add comfort and efficiency to modern construction in the West. The very architecture expresses the

¹J. Beech, "A University on the Roof of the World," World Outlook, January, 1916, p. 11.

desire of the administrators of the Christian colleges to preserve the elements of abiding value in China's culture, at the same time enforcing them with the scientific knowledge and the spiritual dynamic which Western lands seek to share with China in the re-building of her nation.

Many of the Christian colleges have adopted this new style of architecture -- Yenching, Ginling College, Shantung Christian University, Fukien Christian University, West China Union University, Lingnan University, University of Nanking (although in a more simple and economical style). St. John's University in its newer buildings has taken on this modified and more practical architecture in preference to the restricted features of its earlier buildings. This is shown especially in the gymnasium, social hall, and library.¹

The result of the adaptation of Chinese architecture to modern use has been that the Chinese have begun to appreciate the modernized Chinese style and are using it in their new buildings. Proof of it is seen in the fact that Mr. Murphy, the architect of Ginling, Yenching, and Yale-in-China, has been chose to lay out and design all the government and civic buildings and grounds for the Nationalist government in the new capital, Nanking.²

In one aspect of architecture the Christian college in China has led the colleges of the world. The administrators of Lingnan University soon after it was founded, that is, about 1900, called on an architect from America to design buildings and grounds for the future growth of the college. Plans were made for its gradual development, including the landscaping of the entire campus. It is believed that this is the first college anywhere to have made such a complete study of plans for the future. The next collegiate institution to follow the scheme was Stanford University.

Music

Often the questions arise, "Are the Chinese musical?" "Can they play Western music?" "Has Western music been introduced into China?" Miss Ruth Stahl who has taught music for some time in Peking, at Yenching College for Women informs us that

"The Chinese are not outstandingly musical. No matter how many voices sing together or what the combination of instruments may be, they all tend to sing or play the same melody. Their music is all based on the five-tone scale. The chromatic

¹Shanghai Evening Post, December 14, 1929, p. 11, sec. III.

²Peking Leader, Peking, China, September 29, 1929, p. 1.

scale was known to them perhaps two thousand years before Christ and they had names for the diatonic scale six hundred years before it was completed in Europe but they did not develop their knowledge.

"When the Chinese first hear Western music it sounds strange to them, as is natural. They do not understand it; they detect no beauty; the dissonances sound very harsh. If they attempt singing songs based on our scale with its half-steps, the rendition is sometimes excruciating, because their ears are not trained to hear half-steps. And at first they certainly cannot give expression to their emotions through the medium of music. However, after a course of training they not only can appreciate and enjoy our music; they can render it with real expression.

"When we stop to consider, we realize that it is only because our ears have been accustomed to music based on the diatonic scale and full of dissonances that we enjoy it. When the dominant seventh chord was used for the first time it was considered extremely harsh, and now it is scarcely noticed. Just so the Chinese can cultivate a real appreciation of our music.

"My experience has been in teaching the students of Yenching College and it has been most interesting to note the progress the college girls have made. Recently one student asked me if I had time to play for her one of Mendelssohn's Song Without Words. She wanted to hear it simply because it appealed to her. I have seen some girls actually thrilled by the Sonata Appassionata of Beethoven."¹

One notices that as a result of the gradual decadence of the old type of music, the modern Chinese have come to seek to know Western music. Singing is conducted in many schools and colleges. Concerts are presented by great musicians in cities like Peking, Shanghai, Canton, and Nanking. Motion picture houses have engaged musicians trained in Western music, music stores have opened. Above all, perhaps the best and most outstanding witness of this new urge in music is the establishment of the National Conservatory of Music.² Another sign of interest in Western music was shown in 1929, when thirty leading Chinese music enthusiasts formed a music association in Shanghai. It is hoped by them that they may still more influence people in China to appreciate musical

¹Ruth Stahl, "Teaching Music in China," Woman's Missionary Friend, LIII (1921), 422-423.

²E.M.P. Chao, "The Growth of Western Music in China," North China Herald, August 10, 1929, p. 235.

artists and symphony concerts, and at the same time strengthen international understanding through the art of music appreciation, for music does not recognize national boundaries.¹

In the introduction of Western music in China the mission schools and colleges have had considerable influence. Some may think that what music students are taught in Christian colleges consists merely of a few hymns. It is true in part, and one of the distinct aspects of Western culture as transferred to China's religious life is hymnology.² The introduction of simple hymns has in many cases laid the foundation for an awakened interest in music. One Chinese authority on music, after an experience in both mission and non-mission schools, states that by the simple music training introduced by the singing of hymns, "The mission school students have a better sense of pitch and rhythm than the students of non-mission schools."³

But in addition to the teaching of hymns and sacred songs, the Christian colleges have glee clubs or choruses, and many of them have orchestras and bands. The concerts which have been rendered by many of these organizations would reflect credit on any institution, and a glance at one of their programs would make one imagine himself looking at a musical program of a Western college. One college band started in the year 1908 at Boone University (now Hua Chung) has shown a fine development. It supplies music for missionary campaigns, provides musical features for popular lectures, and prepares many prospective teachers of band music.⁴ Another band is used for concerts in the city parks and has often been feted by the authorities of the city in appreciation of its work.⁵ The growth of music in the Christian college curriculum has resulted in Yenching University, The University of Shanghai, and Ginling College offering music as a major. Other Christian colleges offer courses in music, and, while they do not make music a major, they stress it in extra-curricular activities.

A newcomer to China would be surprised to learn how many Chinese bands using Western instruments and music have developed since the introduction of Western music by the missionaries. The

¹North China Herald, March 9, 1929.

²F. Rawlinson, "Some Christian Offerings to China," Chinese Recorder, LVII (1926), 885.

³E.M.P. Chao, op. cit., p. 235.

⁴R.A. Kemp, Spirit of Missions, August, 1916, p. 547.

⁵Annual Report of the Board of Foreign Missions of the Reformed Church in America, 1931, p. 19.

bands can be heard on almost any day performing at a religious festival, a wedding, a funeral or a football game. In general the tune played is of no importance to the Chinese; one can hear such tunes as "There'll Be a Hot Time in the Old Town Tonight," "It's a Long Way to Tipperary," "Nobody Knows How Dry I Am," "Sweet Beulahland," and "Brighten the Corner Where You Are," played indiscriminately at wedding or funeral processions or at athletic matches.

The field of translation of Western songs in Chinese has been inviting to many Chinese and as a result of their activity many sacred songs have been translated into Chinese.¹ The unique features of some of the new hymnal translations is that the material used is indigenous to China and is not merely a translation of Western tunes and words. A somewhat similar undertaking is the harmonizing of Chinese folk-songs and melodies with a view to publication and use in the high schools of China. The work is being done under the supervision of the Music Departments of the various Christian colleges, especially of Yenching.²

Any survey of the field of fine arts would be incomplete if it did not call attention to the splendid contribution being made by Miss Louise Hammond, of the Protestant Episcopal Church Mission, at Hsiakwan, Nanking. Miss Hammond is a skilled composer and a talented musician. She has made a deep study of Chinese instruments and Chinese musical forms, with the thought of their possible employment in Christian worship. Under her direction, a company of Chinese artists and craftsmen are working at St. Luke's Studio in Hsiakwan, depicting in painting, drawing, etching and intricate embroidery, all in the Chinese style, scenes from the life of Christ from the Gospels, and symbols of the power and beauty of the church in Christian history. Here the native Chinese genius for patient, painstaking work has been captured and turned to the account of Christian art. About every picture and scroll and motto which leaves the studio there is an atmosphere of loving devotion to a great ideal -- art for Christ's sake. There is never anything commonplace or mediocre about the work. The best in Christian and Chinese taste is admirably blended. Most reasonable prices are charged, so that examples of the handiwork of these devoted craftsmen may be found in schools and hospitals and churches and colleges in all parts of China, in poor rural communities as well as in the cities.

¹E. J. Anderson, "Music Appreciation a Required Course," Educational Review (China), XVII (1926), 379.

²Yenching News (Peiping, China) X, 4.

But Miss Hammond's greatest gift to Christian worship in China is probably to be found in the field of hymnology. She is a leader of the Protestant Episcopal Missions Committee (Chinese and foreign members) on a new hymnal for the Chinese church. Miss Hammond, however, is of the opinion that ancient Chinese poetry and music will yield far less material suitable for Christian worship than she, and other students of Chinese culture, had at one time supposed. But she has the utmost confidence that the ancient Chinese love of poetry and of music and art are living today and that they can be captured and sublimated as a great gift to the worship experience of the church, of which she and her colleagues are giving fruitful and tasteful demonstration.¹

The Theatre

The Christian colleges in their school dramas and plays were the first agencies to bring to the Chinese people the idea of Western plays. Many of the early dramas produced in the colleges were stories of the Bible acted in typical Western fashion and directed often by the wives of the missionary educators. Many times the Chinese student-actor would add a line or two of typically Chinese humor to the sketch. The plays produced in the colleges brought to China the first notion of coherent drama instead of the short episodal plays formerly used exclusively in the Chinese theatre. The mechanism of Western play production was introduced at the same time. Amongst the foreign educated Chinese and those educated in Christian colleges an attempt is being made to write and produce plays in a Western manner.² The production of plays in Christian schools and colleges with Chinese girls actually taking character parts may have had an influence in allowing Chinese girls and women to take parts on the public stage, a custom which was strictly forbidden until recent years and which is still frowned upon by many conservative Chinese.

¹China, Laymens Mission Inquiry, Vol. V., p. 258.

²H.M. Vinacke, op. cit., p. 312.

SECTION VIII
PHYSICAL EDUCATION
Exercise and Games

For centuries physical activity has been looked down upon in China; coolies were present in such numbers to do all the manual labor that anyone who could pay a coolie thought it beneath his dignity to exert himself. Long finger nails, well protected by shields, and stooped shoulders and hollow chests were the pride of the scholar. The great mass of the student class were underdeveloped physically. Girls and women especially were anything but strong owing to the shut-in, inactive life which had been their customary lot for centuries.

In a study made of Chinese culture there was not found one team game which was indigenous to the Chinese.¹ However, the Chinese possess a physical exercise which might be called shadow-boxing or "physical art." This includes a calisthenic element, a folk or gymnasium dance element and a combative element. It is the father of Jiu-Jitsu and has many of the American wrestling and boxing features, with the exception of ground wrestling. It also has much of the French kicking as well as many of the movements contained in Jiu-Jitsu. This system of exercise was rather unpedagogically taught and brought in no features of team play. Most of the games found in China are of the jackstone type. There are such games as batting small sticks but they too are individual games. There are one or two games which approach the team-game type but which lack the cooperative element to any great extent. The game which is most popular with the Chinese is "Kick the Shuttle-Cock," the shuttle being a small plaything with feathers attached, which is kicked up and down by skilful movements of the feet. Perhaps on account of their skill with the shuttle-cock the Chinese make good players of soccer football.

Contact with the West, through the Christian college, has particularly affected the educated groups on the recreational side. The most strenuous exercise the Confucian scholar took was a slow-paced meditative walk, carrying a bird in a cage to a pond for its daily bath and cage cleansing. The foreigner brought with him his games and his sports, which were introduced as a part of the

¹C.H. McCloy, "Play and Recreation in China," The Mid-Pacific, XX (1920), 56.

college curricula from the earliest days.

The student has been taught by the Christian educators an appreciation of the value of physical health which did not exist before the advent of the Christian college. The Chinese, as a result of these early lessons, are learning to appreciate the body as well as the mind, and are beginning to take care of it.

Today there is a new attitude toward physical training among the Chinese, for, largely from the impetus given in connection with the Christian colleges, modern athletics have taken a strong hold in China. One feature of Chinese student life which is especially noteworthy is that whatever taste or desire the Chinese student may have for athletics is acquired, not natural. One notices that even those who have been trained in Christian colleges will play and train together only as long as they have a leader who is regularly with them; as soon as they are left to themselves regular team work and even anything similar to exercise is neglected. Constant pressure on the student, however, by the authorities of the Christian colleges has slowly developed an interest in organized sports.

The development in athletics is a striking example of the influence of the Christian college, for it represents a vital change from the old custom of having coolies perform all physical activities.¹ There is a story well known in China of an old scholar who watched his first game of tennis and remarked, "It is foolish for one to run about so much. Why not employ a few coolies to knock the balls around and chase them?" This story is matched by another. An old scholar was watching his first track meet at one of the Christian colleges. After seeing the finish of a 100 yard dash, he remarked to the person next to him. "It is a crime to make those students run like animals!"

Just as St. John's University was one of the pioneer Christian institutions in introducing modern education in China so it also took a pioneer position in the introduction of physical education.² It was in 1890 that Mr. S.E. Smalley, from Canada, began to organize athletics. Up to this time Chinese dignity would not allow sports to be anything but clandestine. Mr. Smalley at first met with definite reluctance from the students to take part in games. However, as soon as they had learned to lift their feet from the ground and forget their inhibitions they co-operated heartily.

¹H.M. Vinacke, op. cit., p. 313.

²St. John's University, 1879-1929 (Shanghai, 1929), p. 58.

In the early days the students were shy about such things as taking off their long gowns or being seen running around the field seemingly for nothing. As for undressing and entering a swimming pool in the nude, it was positively shocking and many hesitated many days before taking the step. It was after St. John's University had made a start that other institutions began to realize the imperfection of their educational system if they did not pay attention to the physical development of the students.

Because of the reluctance of the Chinese students to take part in athletics the method of compulsory recreation was adopted and out-of-door playing periods were enforced by the majority of the Christian colleges. In the first stages there was little outside competition in any of the branches of athletics. But, today one can see baseball, football, basketball, soccer, volley-ball, tennis and track teams as everyday activities of Chinese educational life.

From the small beginnings of mere setting-up exercises as first practised by the Christian colleges there have developed Chinese field meets, which are held locally and regionally and even nationally. Today Chinese athletes compete favorably with representatives from Japan and the Philippine Islands in the Far Eastern Olympics.

The Young Men's Christian Association has played a great part in contributing to the development of physical education throughout the country. As early as 1908 there was a national secretary of physical education promoting the idea. For two and a half years the Y.M.C.A. conducted a training school for physical education teachers. The school in 1925 was transferred to Soochow University with a National Y.M.C.A. secretary as Dean of the school. The Young Women's Christian Association also established a school of physical education in 1915. This school was later merged with Ginling College at Nanking. By 1925 there were 100 graduates of the school of physical education and sixty-five of these trained physical education teachers were teaching in government, private, and mission schools and colleges. The Y.M.C.A. has also been one of the leading agencies interested in promoting the Far Eastern championship games with China, Japan, and the Philippine Islands held every two years.¹

As a result of the introduction of physical education by the Christian institutions the Chinese received their first impulse toward athletic life and the joy of real physical exercise. It

¹Freedra E. Ross, "Physical Education in China," China Mission Year Book, 1925, p. 292.

also led to the formation of the National Athletic Federation which has grown from a small beginning until its membership now includes representatives of practically all the colleges, Christian and non-Christian, as well as many athletic clubs, and of some army groups. Under its auspices athletic meets are held every year. The meet held in Hangchow, Chekiang, in 1930, drew as many as 2,000 participants and an audience of over 10,000 people.¹ In October, 1933, the athletic meet was held in Nanking in a new stadium erected at a cost of one million dollars. Some 50,000 men and women athletes took part in the events. The stadium was crowded with people, and at least 60,000 more tried to gain admittance to the meet.²

¹C.P. Howland, American Foreign Relations (New Haven, Conn., 1930), p. 97.

²North China Herald, Editorial, October 25, 1933, pp. 123-124.

SECTION IX

LIBRARY DEVELOPMENTS

It is not too much to say that the art of modern library science in China owes more to one woman than to anyone else -- Mary Elizabeth Wood. Miss Wood was a teacher at Boone University before it became a part of Hua Chung. There she served for many years, and had an influence in the development of Library Science which has reached to all parts of China. There was a time in China's past when the country possessed many great libraries of classical works and it is presumed that when a person desired to consult the libraries there was some method of finding what one wanted. But prior to the establishment of Miss Wood's course and investigations in modern library science, there was no such thing as a scientific library index in China, and worse, there was no one in the country who knew how to compile or operate such a library index.

It, therefore, appealed to Miss Wood to supply this scientific tool and her work was so successful that one finds students who have taken her library training serving as librarians all over the country, wherever modern libraries exist.

The libraries at Zikawei, started by the Jesuits, and the library at St. John's University are older in period of time than that at Boone University, but the library and school which Miss Wood established at Wuchang were among the first in China using modern tools in its cataloging and filing. Miss Wood's interest in the libraries of China was so keen that when the rumor started in 1926 that the United States government intended to return the balance of the Boxer Indemnity Fund, she conceived the idea of persuading the government to set aside a portion of the Fund for modern libraries for China. Inexperienced as she was in gaining a hearing for herself before the dignitaries at Washington, she managed to make a personal call on ninety-two senators and 435 members of the House of Representatives and pledged them to support her scheme.¹

As a result of Miss Wood's work in China, public libraries have developed in all parts of the country. There are, besides such libraries, high school libraries and college libraries, of

¹A.M. Sherman, "Mary E. Wood Founded Boone Library," Spirit of Missions, June 1931, pp. 392-394.

varying sizes and degrees of equipment. Among the well known college libraries, those at Peking National University, and at Central China University, Nanking, (both government institutions) rank as some of the finest, and the institutions with which these libraries are connected spend large sums every year in building up their collections of material.

A National Library Association was formed in 1925; and in the same year, as a result of the efforts of Miss Wood, Dr. A.E. Bostwick, of the American Library Association visited China in order to study the library situation and make recommendations for its improvement.¹

The libraries of the Christian colleges have developed along with the other functions of these institutions. Some of the colleges have placed greater emphasis on this part of the teaching work than others, and naturally, they have better facilities at the present time for student investigations in the various fields of undergraduate study.

The Council of Christian Higher Education in China adopted as a standard for college libraries the minimum requirement of 5,000 Chinese books and 4,000 English books. This was intended to conform to the standard of most of the accrediting agencies in America, which provide for a minimum of 8,000 volumes in a college library.² As mentioned in another connection, these institutions and their library equipment must be judged from the point of view of a college in the United States with similar funds and endowments, and not from the point of view of the best equipped universities in the West with their strong financial backing.

All of the Christian colleges and universities in China have libraries well above the minimum number of books as specified by the Council of Christian Higher Education. The percentage of increase in the libraries is of interest. From 1926 to 1931 the increase was 119 per cent, and from 1931 to 1933 was twenty-nine per cent. One wonders whether the great increase during the years 1926 to 1931 can be traced to increase in appropriations due to a desire on the part of the administrators for better library facilities, or whether it was the result of pressure from the outside requiring the Christian colleges to raise their library standards. The increase from 1931 to 1933 compares well with any college library in the United States.

The Chinese are also taking an interest in the libraries of the Christian colleges for in the last two years there has been

¹"Library Developments in China," Chinese Recorder, LVII (1926), 377.

²E.H. Cressy, Bulletin No. 20, op. cit., p. 225.

given to two of the institutions two fine collections of Chinese books. One of the gifts was to Fukien Christian University and contains about 200,000 volumes. The gift was made by one of the oldest families in Foochow, the head of which had been a tutor of the last Manchu emperor.¹ The other collection of Chinese books was given to St. John's University. It was the private library of the late Sheng Kung Pao, and was presented to the University by T.V. Soong, with the promise of a building to house this collection and an endowment to maintain it.

The University of Nanking has recently published a catalog of the Gazetteers or local histories of China. The collection of books now runs to 2,104 kinds and makes a total of 22,056 volumes. With the destruction of the Commercial Press Library in Shanghai, which occurred during the Japanese attack on Shanghai in 1932, this collection is the second largest of its kind in the world, next to the National Library of Peking.²

It is practically impossible to estimate and measure the actual results accomplished by the work of the Christian college libraries. The best results along this line, as in so many others, are often unseen but the libraries have their part in the changing of lives and motives and in the giving of a larger horizon to the student who has made use of their facilities. The result of Miss Wood's work in originating modern library science in China can be definitely seen in the growth of libraries, public and private, all over the land. The movement which Miss Wood brought into being is yet in its infancy but it is started and well on its way, and must continue for an indefinite period.

¹C.J. Lin, President of Fukien Christian University in a letter to Mr. B.A. Garside, January 19, 1932.

²K.C. Liu, Library Report, University of Nanking, April 21, 1932.

St. John's University library is also a depository for books from the Royal Asiatic Society library in Shanghai. This is a great convenience for those who are studying Oriental subjects.

SECTION X

CONCLUSION

There are certain contributions which have become evident when one observes Christian educational work either historically or at close range. Statistics, the activities of the colleges, and the record of the alumni all reveal that distinct contributions have been made in many phases of China's life. Generalizations must, however, be made with care; many exceptions to any sweeping statement may be found. But at the same time, the contributions rendered have for the last fifty years made the schools valuable and in some cases almost indispensable. Some of the contributions are here summarized.

In general it can be said that missionary educators to some extent molded the revolution brought about by the impact of the Occident. That the revolution would have come had never a missionary educator set foot in China no one can seriously question. It can scarcely be reiterated too often that what Christian educators did was not only to act as a primary cause but to help to determine the course of the transformation.

It was due partly to the Christian colleges that when the new government, in 1912 and the following years, called for leaders the nation had some who were familiar with the learning to which it must now perforce adjust itself. Mission colleges had been sending out their graduates when the Chinese government colleges and private schools of the new type had barely gotten under way. Certain of the most prominent among China's leaders had received part or all of their training in missionary institutions.

Many of the first Chinese text-books of the new learning were produced by missionary educators, and a large proportion of the teachers in government and private schools were trained by them. Everywhere the missionaries, and particularly the Protestant educators, were emphasizing the use of a written form of the vernacular as an aid to universal literacy. The Popular Education Movement and the use of Pei Hua had their origin as a result of missionary endeavors.

Christian teachers brought to China new forms of knowledge which would not have come as quickly without them, nor on the same scale. What was more important, by precept and example they proclaimed the ideal that the new learning should be used for the welfare of the community and not for private gain. In this

connection, there come to mind at once the scientific contributions of the Jesuits of both the early and later periods, the introduction of Western medical lore and the training of the pioneer Chinese members of that profession, and of the allied fields of nursing, and conservation of public health; improvements in agriculture and forestry; physical education and athletics; personal hygiene; and the education of women.

Another result of the new education, less spectacular but perhaps destined to be more transforming in the end, is found in connection with the study of the natural sciences. Christian college teachers, as advocates of the more effective teaching of natural sciences, are not merely or even mainly concerned with their application to industry and economic welfare, but rather with the development of the scientific method of thought as fundamental to all intellectual and social progress. The gradual consequences upon racial characteristics of habits of trained observation, tested conclusions, disciplined induction and experimental application cannot but be important to every phase of Chinese life.

In these and other aspects of modern education which readily suggest themselves, it must be remembered that it is not primarily something peculiarly Western in quality which is being infused by the Christian colleges into the life of a race just as peculiarly Oriental. Instead, the colleges impart, to a large extent at least, the discovery of new facts and forces which have similar meaning for all nations. Steam and electric power, aviation and poison gas, talking moving pictures and birth control, are issues which have no racial differences. Truth is universal. Its application breaks down those distinctions which have been built up by partial knowledge. With the easy and rapid forms of modern intercourse, any mechanical invention or philosophical theory which originates in one part of the world and demonstrates its value will spread to every other part and will effect changes which will blur the present geographical or ethnic differences among mankind. Hence what is now taking place in China is not so much the impact of Western culture upon the Chinese as the awakening of the more alert elements of the population to new knowledge and relationships which happen in the main to have been mediated to them through Western discoveries. The Christian college has served in China as one of the chief vehicles for such interchange of ideas.

In reviewing the work of the missionary institutions one receives the impression that as school houses where students are cared for, where they absorb instruction, recite their lessons and in a creditable measure prepare for action, the Christian colleges and universities have done well. In most cases they have

done better than the government and private institutions. Christian educators have the right to be proud of their work in these respects and the public has not been slow to acknowledge their achievements. But beyond this there is a vacuum. There is not one Christian college or university which has done research work along lines of scientific, philosophical or historical endeavor, of sufficient quality or quantity to enable it to meet the modern conception of a university. Readjustments should be made in administration, in budgets, and in schedules, so that a Christian university will be a seat of learning where the nations can find expert guidance on questions which effect the life of the people, not only a place where old truths are imparted according to sound pedagogical principles and methods, but also a place where new truths are being discovered.

The greatest contributions of the Christian college to China are not to be measured by the number of graduates who have entered professions, nor by the number of erst-while students who have gained prominence in public life, nor by the amount of money they have contributed to their alma mater. Its value is best seen in its ability to develop men of ideals.

While not disparaging the type of work which was done in the pre-college era by missionaries, which freed many from superstition, bringing them personal joy and strength in the new life, it is true that it has taken college-trained men to organize the church and to give its members the courage and the standing which have enabled them to reach out in their communities in a larger way. The value to the church in China of educational institutions of the highest order, capably administered and with qualified teachers, cannot be overestimated. The church above all needs ministers and laymen, leaders and supporters, with the most thorough preparation and training. The highest, most self-perpetuating and self-extending work a mission can do in China is to produce trained leaders through the medium of the Christian college.

